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AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

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Chronicle

Home News.—A conference of Powers will be held at Geneva, May 4, under the auspices of the League of Nations to consider a convention for the control of trade in arms. The United States is sending an unofficial delegation. Thirty-nine Governments will be represented at this conference. The agenda contain proposals for the prohibition of export of arms except under a system of licenses. The general principle embodied is that shipments of arms in time of peace should be restricted to recognized Governments under a control to be exercised by each of the exporting States. This country is declared to be in accord with the British stand that indiscriminate trade in arms, especially to Africa, Asia, Persia, and other regions where there is discontent, constitutes a menace to the people of the world. The American delegation goes to Geneva with certain reservations. It is against adopting provisions so inflexible that countries from which arms might be excluded would go into the business of making arms themselves and cause others to pile up large surplus stores. The American position also includes a determination to take the matter out of the hands of the League of Nations and to make it subject to an international treaty.

America at the Arms Conference

The Department of Commerce made public an interesting official survey of investments abroad. These investments, which did not exceed \$2,000,000,000 before the war, now exceed \$9,000,000,000. This means an annual income of at least \$650,000,000 to American investors. These figures are exclusive of Government war loans which now are about \$12,000,000,000. The private investments are spread over Europe, Africa, Asia and Latin-America. In the latter countries, investments exceed \$3,000,000,000. These private investments are of two kinds, namely, those in projects owned and controlled by Americans, for example, copper and oil in South America and Mexico, or branches of American industries in foreign countries. The second class includes private loans to foreign Governments. In the first three months of this year, par value of foreign securities publicly offered here amounted to \$279,000,000. About one-third of this was lent to private enterprises and the rest to Governments or Government-controlled enterprises, consisting in all of thirty-one separate issues.

Oil Investigations

On April 15, Senator Thomas J. Walsh, of Montana, indicated that he would demand another oil investigation which is expected to equal in importance those of the Elk Hills and Teapot Dome naval reserve leases. This investigation will examine the holdings of the Mid-West Refining Company of Wyoming, and will include the re-sale profits of the Continental Trading Company traced to ex-Secretary Fall. Senator Walsh claims that the Mid-West Company has practically an absolute monopoly of the great Salt Creek oil fields in Wyoming, and he demands an investigation into the part played by the Department of the Interior in the leasing of these fields. He also seems to be of the opinion that such an investigation would clear up much that was obscure in the recent trial of the Government's suit to annul the Teapot Dome naval reserve lease.

Austria.—Vienna is passing through an epidemic of suicides. The fact is particularly significant if we consider the character of the Viennese and of Austrians in general, who are little inclined to morbidity and prompt to make the best of life. "Men, women and children," our correspondent writes, "are treading the dark path, among them a fair number of soldiers of our miniature

Economic Troubles. A German Solution

army." Some notice of the latter fact has even been taken in Parliament. The men are said to have been treated harshly, but probably the reason was the same as in the case of the civilians who have yielded to this temptation. While there are still cases, especially among the old, where "lack of bread" is the reason assigned, yet this is not often mentioned now as the immediate motive. Boys on leaving school can find no employment, mature men and women are thrown out of their positions by the reduction of the working forces in factories, offices, banks and other establishments. So, too, intellectual workers under such conditions naturally find no one to accept their services or to buy the product of their art and toil. They feel they are not wanted and can find no way of drawing themselves and those dependent on them for support out of the quagmire of this impossible situation. The conclusion is not that there is no hope, but that something must be done, and must be done quickly, if the strain is not to become too great. Austria has again become a danger signal for Europe. Dr. Seipel is working quietly and has been very busy with the reconstruction of his own party. Now and then a report of one or other of his speeches reaches the papers. Recently he was in Germany and spoke at Essen. "The way to peace," he said aphoristically, "is first to revise the peace treaties." This primary and most necessary work must then be followed by a policy of sincere fulfilment.

Apparently the most welcome and likely solution of the Austrian problem will be that pointed out by Dr. Marx in his presidential campaign in Germany. He has just added to his platform the important plank of the annexation of Germany's suffering sister State, Austria. This had already been contemplated by the Weimar Constitution. It will at once make Austria viable again, while it will further the economic prosperity of both countries. Germany, Dr. Marx says, has assuredly a right to make this demand, now that she has offered France her security pact and is willing to recognize the western border as created by the war.

Belgium.—The final results of the Belgian elections have confirmed the previous reports of initial Socialist gains. This party won altogether in the elections ten new parliamentary seats. If the sum total of the votes cast for the Socialists be compared with those cast in the last elections, it will be seen that their gain at the present election is 138,000. The Socialist leader and former Minister of Justice, Emile Vandervelde, was summoned by King Albert on Tuesday, April 14, and requested to form a Ministry succeeding to that of former Premier Theunis which resigned the week of the elections. M. Vandervelde agreed, but the General Council of the Socialist Party, although they permitted their leader to form a new Government, decided that an extraordinary meeting of the Socialist Congress would be necessary to

give their leader authority to form an entirely Socialist Cabinet. The meeting took place on Sunday, April 19.

The Theunis Government was kept in power by a coalition of Catholics and Liberals, the former possessing eighty-two seats, the latter thirty-two as opposed to sixty-eight Socialists and three Flemish Nationalists. But this coalition was weakened by a split among the Catholics whose conservative majority kept losing numbers to the growing Left wing consisting of Christian Democrats and Flemings.

Bulgaria.—The Communist outrages perpetrated during the last few days have shocked the entire world. They are merely the culmination of a long series of political assassinations. On August 14 the King's automobile fell into an ambush in which two of his companions were killed and he himself was saved only by his own presence of mind and splendid courage which won for him the admiration of his loyal people. At almost the same hour Gen. Georgieff was assassinated in the streets of Sofia. But the climax was reached during the funeral services for this public official, in anticipation of which an infernal machine was placed on the roof of the Sveti Kral Cathedral and timed to explode when the large edifice would be filled with the entire staff of Government officials and immense throngs of people. The plan evidently was to wipe out the entire Government at one stroke by killing every person of importance attached to the present regime. The bomb, however, exploded at the side of the Cathedral, whereas the Cabinet officials were grouped around the catafalque in the center of the church. As a consequence only one of the Cabinet members sustained serious injuries, but eight generals, thirty other Government officials and many women and children were killed. By April 17 the dead already counted 150, and many more were daily to be added to this list, since hundreds had been injured and some of them so severely that they were hardly recognizable.

The police ascertained that a Red revolution had been planned for April 15, according to documents captured by them. The plans, it is declared, had been drawn up by the Communists and emissaries of the Bolshevik Third International at Moscow, which had sought to stir up revolutions throughout the entire world. The attempted murder of the King and the assassination of Gen. Georgieff are all thought to have been in line with these plots that culminated in the cathedral outrage. Amid the confusion which it was believed would ensue upon the murder of the King and his entire Government a Soviet republic could easily be established. Naturally it must be supposed in any case that many of the particular events were improvised as the opportunity offered itself to local agents. But the ultimate accountability is laid at the doors of Moscow. The country has been placed under martial law and many arrests have already been made.

Final Result of Elections

Egypt.—Through its Minister at Cairo, the Italian Government has delivered to Egypt a verbal note demanding the immediate settlement of the boundary dispute between Egypt and Tripoli upon the

*Italy Demands
Boundary Compact*

basis of the Milner-Scialoja agreement concluded during the war. In reply to this communication the Egyptian Government stated its refusal to recognize the Milner-Scialoja agreement since Egypt was not a party to it; in addition, the Government expressed surprise at the Italian demand, since efforts were even then being made to reach a settlement of the boundary dispute through friendly negotiations. The Italian Minister, thereupon, assured the Egyptian Premier that his Government did not mean to impose the agreement upon Egypt, but merely desired that an early settlement based upon it should be made. This latest crisis in the Italian-Egyptian dispute over the delimitation of the Western boundary of Egypt is consequent upon an ultimatum of Italy delivered to Egypt while the recent elections were in progress. At that time, the Egyptian Government pleaded delay since it was preoccupied with the elections and, furthermore, could submit no agreements for ratification until the Parliament had assembled. Since Parliament has again been dissolved, the Italian Government is evidently determined to force Egypt to an immediate agreement without awaiting Parliamentary action. The news of the Italian action has caused such disturbance in Egypt that the Government has issued a communication stating that Italy is not contemplating any coercion of the Egyptian Government and that the negotiations are being carried on in a most friendly spirit.

France.—At the fall of the Herriot Ministry on Friday, April 10, President Doumergue asked Paul Painlevé, President of the Chamber of Deputies, to form a new

*Painlevé
Fails to
Form Ministry*

ministry. M. Painlevé, unofficially accepting, started to calculate his chances for success. But the President of the Chamber of Deputies found the difficulties at that time too serious. The Unified Socialists were cool to his proposals that they join his Cabinet and replied they would have to call a meeting of the national organization to consider his proposal. But the Senate offered a greater difficulty for it was opposed to any Government controlled by the Left *cartel* of the Chamber of Deputies. Paul Painlevé then decided that he could not succeed in his task since the same difficulties presented themselves as those which brought about the fall of the Herriot Government. He conveyed this decision to President Doumergue on Sunday, April 12, and suggested that either M. Briand or Senator Renoult would be the proper person to summon next. The President decided to call upon Aristide Briand.

By Sunday evening M. Briand was working in his turn to form a ministry. This was no new task for the well-

tried statesman, for he had already successfully formed seven different ministries. He conferred with the Unified Socialists who received him well. He told them he

*Briand
Tries His Hand*

favoured maintaining the Vatican Embassy and reorganizing the financial situation, though on the question of a capital levy, for which the Socialists are anxious, he was not so conciliatory. Monday it looked as if Briand were going to succeed and he waited for the results of the meeting of the national organization of the Socialists. But the action of the Socialists was strongly unfavorable to the old Premier. They gave him to understand that in case he formed a ministry they would unite against him. In such a situation, with his personal followers who numbered about seventy, Briand would as Premier have to rely for his majority upon the support of the Nationalists and be at the mercy of Poincaré and his party. But as Briand is of the Left he would not consider such a situation and informed President Doumergue that he had relinquished the task of trying to form a ministry and again suggested the name of Paul Painlevé as the likeliest man to succeed. Painlevé consequently was called upon for the second time.

This time Paul Painlevé was destined to succeed. However, the great difficulty still remained that the majorities in the two houses were opposed. How was Painlevé to overcome the difficulty? He called

*Painlevé
Succeeds*

upon M. Herriot to accept the post of Foreign Minister, but Herriot declined. However, the fact that Painlevé was successful in getting on his Cabinet two men of exceptional ability has been perhaps the main factor making for his final success. One of these is Aristide Briand, who has accepted the post of the ministry of Foreign Affairs, and the other is Joseph Caillaux, who will be Minister of Finance. The membership of Caillaux has caused a great deal of comment. He is thought by many to be the most able financier in France, but it is extraordinary that there should be one on the Cabinet whom the present majority in the Senate voted against as a traitor to his country. At the last moment disruption again threatened on account of a disagreement between Caillaux and Briand. But finally an accord was reached, Briand resigning himself to the absence from the Cabinet of his friend and fellow worker, Louis Loucheur.

On Thursday morning Paul Painlevé was able to announce his new Cabinet: President of the Council and Minister of War, Paul Painlevé; Vice-President of the Council and Minister of Justice, Sena-

*The New
Cabinet*

tor Jules Steeg; Foreign Affairs, Aristide Briand; Finance, Joseph Caillaux; Interior, Senator Schrameck; Marine, Emile Borel; Commerce, Senator Charles Chaumet; Colonies, André Hesse; Labor, Antoine Durafour; Education, Anatole de Monzie; Public Works, Pierre Laval; Agriculture, Jean Duran; Pensions, Louis Anterieu. Practically all of the

new ministry and the undersecretaries belong to the Radical Socialist, Radical and Left Radical Parties.

Great Britain.—In answer to a protest concerning the enlargement of the Singapore naval base addressed to the British Foreign Office by the League of Nations Association of Japan, Austen Chamberlain,

*Chamberlain
Statement
on Singapore*

British Foreign Minister, is very explicit in declaring that the Singapore base "implies no threat to, or mistrust of a friendly power of many years standing." He states that the policy underlying the development of Singapore as a naval base is one which has been the keynote of British naval policy for a great number of years, namely, "that the British fleet must be able to proceed to any part of the world where important British territorial and commercial interests exist." The enlargement of the Singapore base, he continues, has been made necessary by the development in the size of modern ships. That the new fortifications cannot be interpreted as offensive is evident from the fact that Singapore is distant 2300 miles from Japan proper; Mr. Chamberlain argues that such a distance would preclude any suspicions "even if the countries concerned were not bound to one another by mutual interests in the preservation of peace by reciprocal obligations, signed and ratified, and by the bond of historic friendship." That the development is necessary as a protective measure, he proceeds, is clear from the fact that within this 2300 mile radius, taking Singapore as a center, there are enormous stretches of British territory, many millions of British subjects, and commerce valued at a billion pounds. While recognizing the friendliness of the British reply, members of the Japanese Association have expressed the opinion that the British Foreign Secretary does not correctly understand the viewpoint of Japan. In their original protest, the Japanese had expressed the fear that the Singapore constructions would react unfavorably on the relations between Japan and Great Britain, that they would encourage competitive building, that they were not in harmony with the spirit of the League of Nations and nullified the effects of the Washington Treaty. It is stated that the British Foreign Office considers that Japan has no grounds for an official protest since the Singapore naval development is a domestic question that concerns only Great Britain and her colonies.

Upon his return from his visit to Palestine and the East, the Earl of Balfour has expressed his satisfaction with the progress of the Jewish developments in the Holy Land. Throughout the tour, however, resentment towards the Earl was shown by the Moslems, as well as by many of the Christians and some of the older Jewish inhabitants who are opposed to the Zionist movement. In Palestine, antagonism to Lord Balfour was shown in an effective but orderly manner; shops were closed,

business was interrupted and the houses were draped with mourning. That there were no disorders or outbreaks was due largely to the considerable display of the military forces. Lord Balfour's visit to Damascus, however, was signalized by a riotous demonstration that ended in bloodshed. Though the French authorities later expressed surprise at the violence of the outbreak, they had evidently made adequate preparations to prevent any personal injury to Lord Balfour by notably increasing the military guards. In Syria the Jewish question has not heretofore been considered acute; the Damascus riot, therefore, is taken as an indication of the secret close relations that exist between the Moslems in the British and French mandated territories. The British press is taking occasion from Lord Balfour's visit to insist on the fact that the Balfour Declaration was not a "personal act and deed" of Lord Balfour. The latter, in the *London Times* of March 25, makes the significant statement that "The British Declaration. . . was not the declaration of an individual. . . but the deliberate opinion of European and American peoples."

The new Jewish University, the dedication of which was the occasion of Lord Balfour's visit to Palestine, is situated on Mount Scopus, overlooking Jerusalem. It was first projected at the Fifth Zionist Convention in 1901; but any progress in the development was found impossible under Turkish rule. After the capture of Jerusalem by the British, the Zionist Commission, which investigated conditions in Palestine, was authorized by the British Government to proceed with the project. The cornerstone of the University was laid by Lord Allenby in 1918. At present the University consists of a Micro-biological Institute, largely the gift of the American-Jewish Physicians Committee, a Chemical Institute and an Institute of Jewish Studies. Other departments are in process of organization. The library contains already more than 70,000 volumes and is being continually increased by gifts from all parts of the world. Learned publications are to be issued regularly by all departments of the University.

*New Jewish
University*

Next week, Captain Francis McCullagh will present an authoritative article entitled "After Tikhon—What?" The recent death of the aged Patriarch, recorded in *AMERICA* on April 18, gives especial timeliness to this penetrating and understanding estimate of the present ecclesiastical situation in Russia.

Other interesting papers will be "The Automobile Tourists" by Daniel J. McKenna; "A Carnival Contrast" by James Louis Small, and one on high school athletics, by Harold Hall, called "The Back-Lot Boy."

Gompers, Labor Chief

JOSEPH HUSSLEIN, S.J.

SAMUEL GOMPERS, whose autobiography has been posthumously published,* occupies a position unique in the history of labor. No purely secular leader ever held control for so long a time of a mighty labor movement at whose beginnings he was a presiding spirit and amid whose triumphs he was laid to rest.

While still a young immigrant lad Gompers was already the chosen spokesman for the workers in his shop when troubles arose between them and their employer. During the many decades of years that followed he invariably held a place of leadership, and usually the supreme post itself, in every social or industrial organization with which he came into connection. Yet it is probably no exaggeration when he claims that he never sought for office. Power came to him. He was born for power. Leadership was the one quality that he possessed in a supreme degree. Without striving for effect he could gain respect, win confidence and inspire loyalty. For this he had fitted himself by hard work and assiduous training, while his magnificent physical constitution made him capable of almost unlimited labor and exertion even amid hunger, sleeplessness and privations of every kind.

His opportunities for education had been slender. At the age of six he was sent to a Jewish free school in England, and at the age of ten was obliged to begin work. But like others of his race he was avid for learning. A retentive memory greatly aided him. "Nothing worthwhile that I have heard or read or seen from any source has entirely escaped me," he could say at the end of a long life. Reading an extract once he remembered its essentials. Reading it twice he remembered it letter-perfect in his youth. Aside possibly from the gifts of concentration, organization and leadership, the qualities of genius were not his, but he made the most of all that he possessed.

Socialists may contrast with the name of Gompers the name of Karl Marx. Both were of Jewish extraction, both dealt with the labor problem, both exercised a tremendous influence in their day. But Marx was a theorist rather than a practical labor leader, while Gompers fought as a laborer at the head of a labor following. For more than half a century his life was one constant labor struggle from the little cigarmaker's shop, to the wider arena of the national Federation, and thence on into the field of international economics. Marx, the theorist, preached the class struggle, but Gompers, the veteran fighter, really held a philosophy of class reconciliation.

*Seventy Years of Life and Labor. An Autobiography. Two Volumes. New York: E. P. Dutton & Company. \$10.00.

Marx disappeared from sight and the leaders who claimed to advance his standards fought against each other. Gompers ever marched at the head of his forces and led them in a solid phalanx. Marxism differed with each of the uncounted leaders of the Red battalions, until, as a consistent philosophy, it entirely disappeared from the practical life of the workers. Trade unionism, as conceived by Gompers, was a steady evolution whose developments will doubtless continue along logical lines.

In the first place Gompers was in the strictest sense a laborer, a plain workingman, who refused all offers to become even a foreman under his various private employers. His experience extended to many different shops in which he was engaged as a diligent and competent cigarmaker. Only comparatively late in life did he have any resources outside of his small wage. Until then his leadership in the labor movement did not bring him the slightest remuneration, but instead involved almost constant privations for himself and his family. The Federation of Labor itself was already far advanced before the first payment was made to him as its president. The salary was so small that no one ambitioned the post, since it implied that all other more remunerative labors were to be discontinued. But money meant nothing to him.

Gompers knew poverty from childhood. The Gompers apartments in England, where young Samuel first became acquainted with the housing problem, consisted of just one room and a little back storage-annex for the six members of the family. Theirs was the luxury of possessing sitting-room, kitchen, dining-room and bedroom all in one.

As a strong and an exceptionally good worker Samuel would have had little difficulty in keeping the wolf from his door amid the opportunities which the new world offered him on his arrival in America. But his constant connection with the cause of labor, while it brought him no remuneration, left him perpetually on the verge of poverty during the great part of his life, while his family experienced even the want of necessities. He himself tells how on one occasion, black-listed and unemployed, he gradually brought to the pawnbroker's shop everything that belonged to himself and his family, with the sole exception of his wife's wedding ring.

Yet Gompers was a family man and dearly loved his wife and children. It was, therefore, no slight trial when in the midst of some great labor struggle, demanding of him the very best of his energies, he would find himself penniless, with credit suddenly denied his family by the

long-suffering butcher, baker and candlestick-maker. Needless to say, golden offers were at times made to him on such occasions if he would betray his fellows or even simply relinquish his militancy and resume work. But both he and his wife indignantly spurned all such temptations no matter how alluring.

Unselfishness was the keynote of Gompers' life. This all must admit, whatever they may think of the aims to which his efforts were directed. Yet it is also true that he found the greatest satisfaction in his work for the constant betterment of the worker's condition and standards of life. To further this no sacrifice would have seemed too great to him. He achieved greatness for the very reason that he did not think of himself, but always thought of the cause alone that he was representing.

Characteristic in this connection is the pledge which he and a small group of similarly-minded labor men made to themselves and to each other. They saw with consternation how the most experienced and efficient men in their movement were gradually drawn into other spheres of activity to occupy positions of trust, wealth and dignity. Something, they realized, must be done to stop this drainage of their best strength. Without hesitation they therefore pledged themselves for life that under no circumstances would they "accept public office, or become interested in any business venture of any character, or accept any preferment outside the labor movement."

While as a rule Gompers may be said to have acted upon principle, yet these principles were by no means always unexceptional. There is much with which we must strenuously dissent. Thus, for instance, he demands of trade unionists that they must rigidly decline "to limit the sphere of their activity by any dogma, doctrine, or ism." The three are evidently placed on a par. According to his dictum no Catholic could be a genuine trade unionist, since no Catholic may decline to limit the sphere of his trade union activities by the divinely given doctrines of the Church. The law of God is supreme above all activities of trade unionism. It is for this very reason that the Sovereign Pontiffs have so strongly insisted on the connection of morality with economics.

Gompers was not a bigot, but Christianity meant nothing to him. Nor did he seem to weigh the moral principles as such. His religion, the writer who contributed the Appendix to Gompers' life, admiringly states, was the labor movement. Surely a poor substitute at best for Divine Faith! And the labor movement itself will be left in bad straits without religion to guide and motive it. Gompers himself, with true, supernatural religion would have been a far greater leader.

Yet it may be said that fundamentally his economic philosophy was sound. This was largely due to empiric rather than to strictly ethical reasons. He saw the harm that Red radicalism of every kind was doing to labor, and realized it was bound to align against the labor move-

ment the sentiment of the entire country. Yet no doubt his rugged common sense was aided also by a strong natural impulse to do what he considered right.

"Never permit sentiment to lead you, but let intellect dominate action," was the counsel given him by the labor friend of his youth who had the greatest influence over him, a man who himself had at first been caught in the maelstrom of European radicalism, Karl Laurrell. On this basis Gompers rejected Socialism, though in the beginning strongly attracted towards such doctrines, helpless as he was amid a very ferment of radical propaganda of every imaginable kind brought to our shores by the revolutionary outcasts of all Europe. His personal knowledge of Socialists extended over a period of six decades, and his calm judgment was that: "According to my experience professional Socialism accompanies instability of judgment or intellectual independability to recognize facts." Gompers, moreover, did not believe in a prospective one-class society, in a class struggle or class consciousness in the Socialist sense.

His own economic philosophy can be briefly stated. Not political, but economic power, he held, was the supreme end to keep in view, since the control of economic strength means the control of any group or nation. By the workers economic power could be gained through trade unions only. Yet he looked forward towards an harmonious division of this power between employers and employed, and not towards the absorption of it all by the workers alone. He wished in fact to see both sides organized, that from their mutual deliberations might issue the trade agreements that would govern industry. I know of no more significant passage in his writings than the following:

The causes of strikes can largely be eliminated by the organization of working people into bona fide trade unions and by the organization of employers, followed by provisions for chosen representatives to sit around the table and there discuss and determine the problems of industry, transportation, of standards of life and work and service. It is something not yet understood that industrial agreements reached by negotiations between the organized workers and organized employers are a real product of industry, developed through experience and experimentation, unrestricted and competent to adjust themselves to the growth of the industry out of which they have developed.

With that state reached all the rest could be left to peaceful evolution. Hence the first duty was to enrol all laborers in unions of their respective trades or callings. These unions in turn were then to be federated to effect a complete and perfect cooperation and solidarity of all wage-earners. And finally each worker individually must subordinate self to the common good, invincibly fixed in the one supreme conviction which nothing can ever wrest from him, that "paramount to any other form of organization or movement in the world" is the trade union.

Such is the center and circumference of Gompers' economic philosophy: trade unionism, "pure and simple," unadulterated. For any other solution of the labor problem he showed slight sympathy or toleration.

Helping Others with My Pen

HENRY SHEPHERD

A FEW days ago I met a Catholic woman who was most anxious to write for periodicals. She felt that she had a message to give and that she could be of service to both Catholics and non-Catholics. I had read several of her contributions and had concluded that she should be encouraged in her ambition to write. But I found that she was discouraged owing to the number of articles which had been returned to her by editors. The advice which I gave her may be of service to others.

"For many years," I told her, "I have made it a point to contribute to the correspondence departments of the daily press. These departments go under different titles, for instance, 'Letters from the People,' 'Letters to the Editor,' 'Your Opinion on Public Affairs.' There are always definite rules laid down for the contributors, the non-observance of which often leads to the rejection of manuscripts. If you intend to contribute to these columns, be sure to read the regulations carefully; otherwise you may find no notice taken of your letters, and you will be inclined to accuse the editor of prejudice or carelessness, whereas you have failed to do what the editor has in all fairness asked you to do.

"In sending letters to the daily press I never begin with a criticism. While there may be many things in our papers to find fault with, do not begin by pointing out deficiencies. Before sending a letter to the management I have always made a study of the paper and have read the editorials carefully. Not a week will pass before I find something in the paper that deserves merit; it may be an editorial or it may be the fair handling of a news item. I write to the editor and congratulate him on his treatment of the subject; and in my first letters I always add that the communication is not for publication, but I am simply writing to let the editor know how pleased I was with what I had read in his paper.

"After some time I am known to the editorial staff and my communications are always welcome. I am now in a position to be a regular contributor to the columns of the daily press. I can now call attention to misrepresentations or unfairness in an editorial. I have already expressed my opinion about the good qualities of the paper, and I have won a hearing when I wish to register a protest.

"By following this method I have been able to make many corrections in regard to matters of interest to Catholics. It is true that I do not restrict my letters to religious topics; still I only write when I think that there is something of value at stake. For instance, I have been very much opposed to the so called Child Labor Amendment. I do not believe in child labor except under certain well-defined conditions. I do not believe that any one advocates child labor as such. But in this proposed legislation it was a question whether the several States

should correct the abuses of child labor, or whether such legislation should be turned over to Federal authorities. I positively object to this latter legislation. I believe that Washington would only bungle the matter; and that the bureaucracy in Washington would be far less efficient than local government. Well, I was able to get in a few good arguments against the Child Labor Amendment. I was able to get my message before hundreds of thousands of readers. This message cost me nothing. Others were glad to get it, to print it, and distribute it.

"So I am now giving the secret to you. Try it! You can do much good. It will cost you nothing but work. It will make you read the papers critically. Your manuscripts will not come back to you. Consider the size of your audience. A single contribution may reach a quarter of a million people, perhaps more. Your communications are short and worth while, and will be read. Can you not do more good this way than by contributing articles to magazines? Let us look at it in another way. This letter-writing will prepare you for more efficient work in writing for magazines. I have known individuals who imagined that they were destined to be editorial writers; but they were never able to convince any editor that they had the gift for success along these lines.

"I would not have you imagine for a moment that this writing of letters for the daily press is an easy task. It may take you a long time to verify facts and prepare to correct a misstatement. Some time ago a professor in a large non-Catholic university misrepresented the attitude of people in the Middle Ages in regard to plagues. It took me two days of careful reading to collect the facts to disprove his assertion. His careless accusation cost him but little time and no study; the reply demanded painstaking investigation and accurate statement.

"While pointing out, then, the good that may be accomplished by sending communications to the daily press, I would have you take it as something serious; that is, if you wish to accomplish any good. Most of the people who send letters to the papers and who read the letters are serious in their search for truth. They may be wrong; often they are ignorant, but they are serious. You may get a message to them in this way that would reach them in no other way.

"I have come across many young Catholic men and women who are anxious to write, to use their pens for the sake of truth. Here is a splendid field which has been neglected. Few have even given it a thought. Here is a lost opportunity. Often we go to the end of the world to seek for a means of doing good, and we have failed to find the same opportunity at our very doors. So many are anxious to write and to bring the message of our holy Faith to others; they are casting about for a medium of their thoughts and are blind to the fact that the medium is within their reach. While they are seeking for a means of publishing their views, the daily press is vainly opening its pages and inviting them to contribute."

I have written down some of the advice which I gave to the Catholic woman who applied to me for help to obtain a medium of publication. She was pleased with the idea. Strange to say it was entirely new to her. At the end of our conversation she wondered why she had not thought of the way before. She was enthusiastic and promised to give it a trial. She was convinced that it would be a means of her doing just the good which she sought to do. Remuneration for her work did not count. She was delighted to think of the large audience which she would reach; this large audience which had been waiting for the very message which she wished to give.

After the conversation it occurred to me that others would profit by these few words of advice, and by the outcome of my experience. Millions of papers are printed daily. In these millions of papers space is given for those who have a message for the people. We Catholics have a message. Why not make use of the daily papers to bring this message to others?

The Protest of Peru

CAPTAIN ELBRIDGE COLBY, U.S.A.

THE morning papers of April 10 bore the interesting news that the President of the United States had answered Peru's sharp note to the United States announcing that that South American State would not accept the results of the Tacna-Arica arbitration as announced by President Coolidge unless certain special conditions were complied with. Prior to the appearance of this note and subsequent to the announcement of the decision of the arbitrator dated March 4, the following events had taken place:

The United States had appointed General John J. Pershing its representative on the tri-une commission to conduct the plebiscite in the disputed territories.

Chile had accepted the results of the arbitration and appointed its distinguished statesman, Albert Edwards, its member of the commission.

The United States had appointed Brigadier General J. J. Morrow, of the Engineer Corps, and former Governor of the Panama Canal, its representative on the boundary commission to settle the Tarata limitations.

The arbitration seemed to be progressing satisfactorily towards a solution of the age-old dispute, under the agreement reached in Washington in 1922. In the cases presented at that time Chile had asked for a plebiscite in a brief written by Mr. Robert Lansing and argued on the doctrine of self-determination; and Peru had asked for no plebiscite but for an unconditional return of the territory in question to herself, although such a return was manifestly outside the power of the arbitrator under the agreement. Both sides presented comprehensive arguments set forth in hundreds of printed pages, and all the conditions under which any projected plebiscite might be held were argued and covered under the "sec-

ond question" of the arbitration. Then Peru demanded a re-trial after a decision by the court of the last resort, trying to impose conditions for the plebiscite which should have been presented only in its argument under the "second question" and may properly be considered to have been settled by the decision of the arbitrator.

Particularly impolitic was Peru's lengthy attack on that portion of the arbitration decision which quotes the disputed treaty of Ancon as requiring a plebiscite "after the expiration" of the stipulated period. That is the translation given contemporaneously by American diplomatic representatives and recorded in the volume of "American Foreign Relations" for the year in question. It is the translation given by the Peruvians themselves in their appended documents with their brief. But the phrase was translated "at the expiration" in an opinion bought and paid for by a Peruvian ambassador, from an American international lawyer whose name appears as counsel on the Peruvian brief, into which the "at" translation is copied in spite of the "after" translation in the appendix. The matter of the translation was a subject of argument in the course of arbitration and might have been considered settled by the phraseology of the arbitrator. Yet now Peru comes before the public in an undiplomatic note and tries to reopen the case.

It is no secret that after years of international recriminations and slanderous accusations and failures to reach agreement, the United States finally brought both parties to a state where they would sign the protocol and remove the factious problem from the group of possible *casus belli*. It is no secret that the United States has been in favor of self-government and self-determination. It is no secret that the United States has assumed moral leadership on the Western Hemisphere and exerts her influence without stint toward righteous and peaceful solutions of mooted problems. It is no secret that the United States believes that arbitral decisions should be accepted and carried out by the parties thereto. The United States has accepted arbitral decisions unfavorable to itself which it considered unsoundly based and improperly arrived at. The United States has even submitted to arbitral adjudication matters previously considered settled by that dignified and supposedly incontrovertible body, the Supreme Court. The United States believes in arbitrations and believes the problem of the Pacific, the disputed ownership of Tacna-Arica, should be settled peaceably and by arbitration. Peru may be brought to understand that fact, somewhat as Panama not many years since was brought to a similar understanding when Panama threatened war against Costa Rica and refused to admit of the operation of an arbitral boundary award as finally interpreted by Chief Justice White of the United States. In that instance, our policy was made plain to Panama in no uncertain terms; and when the League of Nations was appealed to over the American heads, the Geneva body made a deep bow and a gracious gesture toward the Potomac and was "happy

to learn that the Government of the United States had offered its good offices." If Peru continues to "protest too much," she may learn as clearly as Europe that the *fiat* of the United States and the interposition of the United States are positively and directly applicable to the maintenance of peace in Latin-America and the acceptance of international obligations freely entered into under perfectly legal arbitral agreements.

It is a fact that of all the thousands of arbitrations that have been decided, a mere handful, perhaps a mere dozen, have not been accepted. The difficulty has always been to get nations to arbitrate. Acceptance of arbitral awards is practically enforced by the pacific opinion of the civilized world. The United States can count upon the wish of the world in this respect. Peru can likewise count upon it.

With this post-decision argument of Peru, and this stated attitude of refusal to accept a decision and conditions previously stated to be agreeable, Peru is likewise hurting herself. The protocol and agreement under which the present arbitration has been held, specifically state that, in the event of a failure to settle the disputed problem under the present arbitral agreement and decision, the disputed territory shall remain in the hands of Chile until further negotiations may lead the way to an eventual settlement. Up to the present, Chile has simply been holding, on the doctrine that the holder of disputed property may hold until the dispute be settled, a doctrine current in civil law, and stated by Lord Aberdeen to apply likewise to international law and national property in a famous opinion frequently cited and consistently followed. Since the signing of the arbitral agreement, that general doctrine has been specifically applied to the Tacna-Arica area by joint agreement. In other words, obstructionist tactics on the part of Peru will simply continue and validate more extended occupation by Chile. Peru merely hurts herself and her cause, as well as her reputation throughout the world, by her persistence in place of acquiescence and co-operation for pacific settlement of the dispute.

Those elements which act in ways which will bring ill-feeling, disorder, and unpleasantness on the Western Hemisphere are likely to receive short shrift from any government in the United States. France learned this in Mexico in 1865-1868. Great Britain learned this in Venezuela in the 1890's. Spain learned this in Cuba in 1898. Colombia learned this on the Isthmus in 1903. Germany learned this at the coastal customs-houses of Venezuela in 1907. Nicaragua and Haiti, and Santo Domingo learned this in turn in 1912, 1915 and 1916. Cuba herself learned it in 1906. Panama had to have the lesson brought directly home in 1921. The Central American Court of Justice learned it very positively. Mexico was pointedly instructed in 1914 at Vera Cruz and in 1916 south of the Rio Grande. Revolutionists in Honduras and in Mexico saw how the United States

could exert pressure by the mere sale of arms to recognized governments. The Tinoco's in Costa Rica discovered from 1917 to 1919 that the United States stood for pacific measures. Chile and Peru came to the school-room in 1922 and promised to be good. If one of these persists in misbehavior, it is entirely possible that the school-master in pacific American government may enforce his lesson with unmistakable and decisive action. "Law is no law unless enforced. Decisions are valueless, as John Marshall learned in the case of the Georgia Indian tribes, without executive enforcement. The policeman or the sheriff must take the convicted and recalcitrant offender to jail. The question now positively arises if the United States will exert in Pacific waters, south of the equator, the same influence she has so frequently exerted north of the equator in countries bordering on the Caribbean or the Gulf of Mexico. Is the "policeman of the Caribbean" to become the "sheriff of the South Pacific"?"

Selling Birth Control

DAVID GOLDSTEIN

IT is interesting to recall that before the recent meeting in New York, Mrs. Sanger had been touring the world, preaching and teaching all those offensive things her organization stands for, all the while rounding up delegates to further the neo-malthusian cause at the Sixth Annual International Conference on Birth Control. Her world propaganda has been carried on through public and private conferences, and at many "brilliant" dinner parties given in honor of the Queen of Birth Control.

The most notable of these parties was at the home of H. G. Wells in Whitehall Court where

birth control was recognized as an instrument of human and social emancipation by such intellectual leaders present as George Bernard Shaw and Mrs. Shaw, the eminent Lord Buckmaster, Sir Arbuthnot Lane and Lady Lane, Sir Edwin Lancaster, Prof. E. W. MacBride, the eminent novelist Arnold Bennett, the dramatist and critic St. John Ervine and Mrs. Ervine, that rising figure of contemporary Irish literature, Mr. Robert Donavan, and Mrs. Donavan, and Mr. W. R. Salter of the League of Nations.

Brilliant functions were also staged by persons of prominence in Japan and elsewhere throughout the world. Thus promises of Sanger-chosen delegates were obtained from India, China, Japan, Germany, Mexico, South America and, of course, from England. Aye, "even reactionary France" has responded. So a great international push forward has been given by the American Birth Control League: a stride as with seven-league boots has been taken in its "four steps to our goal: agitation, education, organization, legislation."

Reports read at the annual meeting of the American Birth Control League, where final arrangements were made for the March International Conference, show what has been done during 1924. The results indicate that

these Margaret Sanger propagandists are in the forefront as active and clever advocates of dubious causes. Such headway has this swift propaganda made that although decent people would prefer that *these things* should not so much as be mentioned amongst us it seems necessary to enter the lists in defense of normal sex relationship—to point out that national extinction follows in the wake of widespread individual corruption. Nor is this all the evil consequences for which hell has opened its gates—for the national life is mortal, but not so the fate of the individual.

Some details relative to the United States should prove alarming: The financial income reported for 1924 is \$70,895.40. The number of new members joining the League during 1924 is set down as 10,739; new subscriptions to the *Birth Control Review* as 3,029; pieces of literature given away 476,500; persons calling at headquarters for information 9,510; number of "mother letters" received 58,982.

These energetic propagandists gain the public ear through a great variety of organizations. Their bills were before legislative committees at Albany, and also at the Federal Capitol where before the Judiciary Committee of the Senate they were given a hearing on the Cummings-Vaile birth-control bill. Candidates for public office are appealed to for freedom to teach contraception. They questioned the three candidates for President and the three New York gubernatorial candidates during the recent national campaign, but only one replied. Rev. Norman Thomas, Socialist Party candidate for Governor, said: "I am emphatically in favor of the necessary legislation; I believe through intelligent Birth Control we have a scientific and humane method of preventing the possible evils of overpopulation."

A case before the courts is always a boom for them. The arrest and conviction of Carlo Tresca a couple of months ago for publishing an advertisement on "the art of how not to create children" is giving them an opportunity to line up with other radicals in their appeal to the higher courts. Those groups holding the extreme idea of freedom, as the American Civil Liberties League, give the birth controllers added opportunity on the score of free speech.

Individual women play no small part in this vicious propaganda by their personal entreaty and financial aid and by selling magazines on the streets, the very titles of which tell their shameful story. Their reports tell of hundreds of meetings held during 1924 in eighteen States under the patronage of economic, educational and religious bodies. The Birth Control League lecturers have had their say before trade-unions, in public forums, before gatherings of teachers and of students. Admission is frequently charged and some meetings prove highly remunerative. Those at Carnegie Hall in New York city are especially profitable, the audiences there usually have a contingent of prominent persons occupying boxes. The

report of the last meeting in Carnegie Hall stated that "the church was represented by such leaders as Harry Emerson Fosdick, who with a large scattering of social workers were interested in the moral and humane aspect of Birth Control."

One of the "hits" of the year made by Margaret Sanger was at the Yale Divinity School. An impression most favorable to her cause is said to have been made upon the two hundred prospective ministers who attended. The five hundred undergraduates of Bryn Mawr were appealed to for aid against the "injustice" of keeping contraceptive information from the poor and uneducated. Before the rich and educated it is argued that by denying birth-control information to the poor the nation is subjecting itself to the mercy of the unfit.

It is boasted that all the various national elements were addressed during 1924. The Chinese students from Columbia betook themselves to the Birth Control Headquarters for their information; the Negro men and women were addressed in forum assembled; the Italians in their Cloak and Suit Makers Union local; the Polish in their Socialist Alliance organization; the Hebrews in the Workmen's Circle, the National Yiddish School, and in the locals of the Amalgamated Garments Workers Union, whose weekly paper is very favorable to the spreading of birth-control information. Many of these foreign as well as native elements are reached through shop meetings. The Y. M. C. A. is reported to have arranged the shop meeting for these propagandists in Camden, N. J., at the Congoleum Co. plant; this meeting being followed by a shop meeting at the Lamp Black plant in the same city. At their street meetings the general public is enticed to help it in the name of liberty, which means license to disobey the law of God.

The various phases of the birth-control propaganda are focused on two points: the elimination of those laws upon our statute-books prohibiting the use of the mails for teaching contraception and the opportunity of legally establishing birth-control clinics. America is presumed to be behind the times. In the State of Prussia a *Sexualwissenschaft* was established last March where "men and women of the working classes, who for economic or other reasons are worried over the prospect of additional offspring, received birth-control information." We are told that not only has England birth-control clinics but that the prospects are that they will be set up in all the "Health Centers" in Great Britain within the present year. They regret that our postal laws do not permit the American Birth Control League to insert advertisements in the public press of the kind found in the *Daily Herald*, official organ of the British Labor Party.

The cleverness of these propagandists is graphically portrayed in the language of Rabbi Rudolph I. Coffee of Temple Sinai (Oakland, Calif.), one of the California representatives on the National Council of Birth Control Organizations. Rabbi Coffee has been recently honored

in his home State, having been elected Chaplain of the California State Assembly. Having taken a leading part in the attempt to establish a clinic, which was frustrated by the State Attorney General, who declared it to be a violation of the law of California, Rabbi Coffee was stimulated to further activity, which the *Birth Control Review* says "shows the spirit of the California group." He wrote to his New York conferees: "I guarantee you action in this State, and if nothing happens sooner, we shall invoke the initiative and referendum in November, 1926. If we win, we win; if we lose, we have made tremendous educational gains in enlightening the people." So it is that notice is served upon America that the "detestable thing" for which God slew Onan is to be worked for on political grounds, a referendum would bring it to the notice and the conscience of every man and woman in the State of California and later in other States.

Much as we would like to ignore this issue, the activity of these propagandists upon so called scientific and humanitarian grounds seems loudly to call for a more active defense of civic integrity and personal purity against these Shavian-Wellsian-Sangerian-Onanists who work to defile the temple of the Holy Ghost.

Tommy Gene's Godfather

EUGENE WEARE

Special Correspondent for AMERICA

WE have six babies in our family, census of 1925, the youngest of which is a little boy whom we call Tommy 'Gene. His full name is Thomas Eugene Francis Xavier Leopold for all of which, because of the danger of complications, a word of explanation may not be out of place. We named him Thomas after his father's sister's husband; Eugene after father himself; Francis Xavier because his mother wants him to grow up to be a Jesuit and, possibly, journey to India or Japan and convert thousands of the pagans to the Faith. The name Leopold comes about because once, during the war, at Brugge, the gallant King of the Belgians kissed his mother while his father and a great mob of terror-stricken Belgians looked on. He is a red-haired little cherub, with coal-black eyes and weighs twenty-seven pounds. He has a lusty pair of lungs which he not infrequently takes to exercising along about three in the morning, or just about the time his father gets cosily settled in bed. When this happens father takes to wondering about the Great Apostle of the Indies and, more than once, has been heard to mumble something about starting the young hopeful for Japan at daybreak.

I mention all this in passing because I am minded to set down here the story of Tommy 'Gene's godfather who, like Wolsey, has "sounded all the depths and shoals of honor," only to come back home again, a wiser

and very much happier man. We got to know him years ago when he was a fifteen-dollar-a-week reporter on the *Philadelphia Press*. Later, because he was a very talented fellow, he rose on the same sheet to eighteen dollars a week and, later still, to twenty. Then it was that he took to the high road which carried him successfully through the managing editorship of half-a-dozen good-sized papers in the West and Middle West and finally landed him in New York. Here, the lure of the great metropolis seemed to get under his skin.

Little wonder was it, then, that our Tommy 'Gene's godfather saw fit to forsake the honorable profession of a working journalist and took to press-agenting a theatrical troupe. In less time than it takes to tell of it he became the composite fakir that you have to be to hold such a job. And, while I cast no aspersions upon his reputation in this community, it is necessary that I record herein the fact that, so adept did he become, within the year he successfully manipulated the publicity of half-a-dozen first-class attractions, so called. He literally *wallowed* in money. He was the owner of a fine, new automobile. He dined, twice a day, in the highest-priced restaurants and hotels. He had a rain-coat, a spring coat and an overcoat. And often, at the two-forty-five Mass for newspaper-workers on Sunday morning he would nonchalantly drop into the box a ten-dollar bill. This, of course, had its effect on those of us who hovered near and almost shamefacedly contributed our nickels, dimes and quarters. But he was a good fellow at heart and those who knew him were ever ready to rally to his defense. For his old mother he built a fine home down somewhere in Staten Island and, let it be recorded to his credit that he never failed to go home each night no matter how late the hour. We noted, too, that, though the nature of his business threw him into the company of great numbers of very attractive ladies, he seemed to have little to do with them. He was, of course, the personification of niceness—what press-agent is not?—but beyond a certain smiling friendliness and a pleasant sally for all, he managed to spend what leisure time he had in his hectic existence with the men of the troupes and not the women.

He was at this sort of business for about two years, making heaps of money, when to the amazement of everybody who knew him, he quit without as much as a warning to anyone. Then, for almost a year, he was seen but infrequently about his old haunts. When, finally, he did put in an appearance, it was as the author, under an assumed name, of the best Broadway farce of the season. After the first flush of his triumph as a playwright he retired again to his mother's home, only to appear six months later as the author of a book dealing with world-peace and reconstruction. Later there was a year spent in Ireland with his mother and another traveling about the European continent alone. Upon his return here he served for a while as the private secretary

to one of these "captains of industry." This gentleman was almost illiterate but his name began to appear at the head of articles published in a number of the popular magazines and dealing with such questions as "international marts and markets," "the effect of the tariff on European markets," and others of like tenor. Once or twice in the better-class periodicals I noted little poems of exquisite form and taste, signed only with his initials. Indeed, only recently I was startled to read in a popular monthly, which is chiefly given over to the purveying of the cheap and the tawdry in literature, a beautiful sonnet which is really a prayer to the Mother of God for world peace. His initials appeared under it in the corner.

However, all this is beside the point. It comes about simply by way of my trying to say that our Tommy 'Gene's godfather is a really talented gentleman though, to all appearances, decidedly lacking in direction of purpose and poise. Would you not say that he has the appearance of one who is floundering about with no particular port in view? And yet, who can tell? To all *outward* appearances he is the proverbial "ship without a rudder," puffing away and getting nowhere. But, thanks to the Great Navigator of the seas of achievement, there is another side to all of us which, oftentimes, is in direct contrast with that which we call "outward appearances." I had suspected for some time that, with our baby's godfather, the side which counted most with him was the side we never saw. I had reason to suspect that, with him all was not what it seemed. And let me tell you why I felt so.

Those who read with any degree of regularity the columns of this review will recall a small item which appeared herein just about three years ago telling of the hunger and starvation of a group of blind, orphan children at Warsaw in Poland. The story will be fixed in your mind when it is recalled that these poor children are looked after by a community of blind nuns, a literal exemplification of the old adage about "the blind leading the blind." I wrote that appeal. And the editors of this journal were glad to publish it. In response there went to these starving derelicts several thousand dollars. One afternoon, several weeks later, I called upon the Superior of that community who showed me a great batch of letters which had been received from the readers of AMERICA, all containing money in one form or another. At the Superior's request I read aloud for her a number of the letters, because the nuns about her are blind and it is only occasionally that she can locate someone who can see and, at the same time, read English. One of the letters which she handed me I read twice, once aloud for her to hear and again with just a suggestion of a movement of the lips. Its writer described himself as a "young man" who was very greatly disturbed because of his inability to determine whether or not he had a vocation. He told briefly of his floundering about and suggested that the Sisters might find it opportune to say an occa-

sional prayer for his "intention." He enclosed with his letter an American money-order for one hundred dollars and signed his name as that of my friend of the Broadway theatrical productions. I have never mentioned the matter before though, later, when I suggested the gathering of funds to purchase cows for these same orphans, he wrote me a letter which I received at Paris, sending another hundred dollars "to buy two cows," one for his mother and one for himself. And so it was that, when our Tommy 'Gene came along a year ago last January and my friend of the other days was close at hand, he was invited to stand as the sponsor. To my surprise he appeared to be anxious to serve. Knowing what I did, I wondered about this.

Within a month after our christening he wrote to us that his mother had died. And the next news we had was a simple announcement of his marriage to a very attractive Irish girl whom he got to know during his year's stay in the land of perpetual showers. He went back to his profession as a special writer on one of the New York newspapers and explained his action by reminding us all that, in the words of the illustrious George M. Cohan, "once a song-and-dance man always a song-and-dance man." And now it is he who feeds the giant presses and jumps to respond to the unceasing call for "more copy." He it is who, in New York of all places, "sweats the blood" to feed a famished populace with "the very latest news from all parts of the world."

And, evidently, the prayers of the blind nuns at Warsaw have been answered. I know that they have prayed long and frequently for him. I happen to know also that he got more than his share of the prayers because in writing down for the nuns the names of their American benefactors for whom they had promised to pray, I put his name down *twice*.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department

Catholic Summer Resorts

To the Editor of AMERICA:

The discussion of "Catholic Summer Resorts," in the successive issues of AMERICA is most interesting. Rev. Henry Borgmann, C.S.S.R., says: "All over the country Catholic summer resorts are forming spontaneously" (April 4). It is probably true that in a measure this is so, but wherever these resorts are forming spontaneously they should be taken in hand by competent people, and directed in a constructive manner according to standard requirements.

Of many Catholic movements in the past, started by well meaning men and women without experience, most became mere "flashes in the pan" because they were not conducted along well defined business plans, and by competent people.

Most unfortunate of all it is, that every one of these failures helped to confirm an impression that: "Anything Catholic is doomed to failure." I believe there is no other people so ready to give support to a movement in the interests of religion, as Catholics, but the best of business methods should direct these movements.

Another fault is that we have expected to do altogether too much on insufficient capital. Prayers and good intentions do not compensate for deficiencies in capital and experience.

There is no field today that could be made so productive socially and morally, as that of Catholic summer communities, if the standards are of a high order.

Yonkers, N. Y.

H. J. RAYMOND.

Father Shealy's Great Work

To the Editor of AMERICA:

Mr. Eugene Weare's article on the "Men of Malvern," which appeared in the issue of AMERICA for April 4, gives us good reason for pained surprise when we perceive the casual manner in which he refers to the pioneer part played by the Rev. Terence Shealy, S.J., in the building-up of the system of lay retreats in New York and Philadelphia. Verily the remembrance of the good men do "is oft interr'd with their bones!"

Father Shealy not only began the lay-retreats at Manresa, but organized those of Philadelphia as well. Was it not due to the fact that apostolic men, enlightened and zealous Catholics, were formed in the course of the early retreats at Manresa that the new branch was rendered possible? Doubtless without the generous cooperation of the good "Men of Malvern," Father Shealy could have accomplished little, but may we not venture to assert that the conception of the practically developed idea of retreats and retreat houses for laymen, in the United States, was primarily his? How many weary week-ends, in sweltering heat and failing health, did he not work for the spiritual and temporal welfare of the retreatants at Philadelphia! If "the age of miracles has passed" may the age of gratitude at least remain.

New York.

M. G.

Open Up the Liturgy

To the Editor of AMERICA:

A compelling interest always attaches to an insight into the spiritual reactions of our neighbors as afforded from time to time by that modern manifestation of conscience, the spiritual questionnaire. In one of these same questionnaires recently filed by the students of a large Jesuit University in the West the collegians expressed their choice of sermon-topics in no uncertain tones. Moral and liturgical instructions are the kinds of sermons wanted. The insistence on the latter, opening up the liturgy, as they say, explaining the Mass ceremonies and the vestments, is a particularly gratifying experience. It is another call, and from a quarter one might not have expected, for the liturgical renaissance we seem to be approaching. Too long has the matchless ceremonial and pageantry of the Church, reaching and elevating the heart through a thousand avenues, been vaguely apprehended, mysteriously loved. If the mere external ritual makes an irresistible appeal (as we know it does), how much better will the chant, the thurible, the nodding candle and the sacring bell perform their function when their significance and rare symbolism are laid bare? If the sight of gleaming vestments suggests the richness of God's House, how much more eloquently would they speak if stole and maniple, chasuble and cope had a clear-cut message for us as for the Ages of Faith? But we should lose ourselves in enumerations: the liturgy is a whole world that to the ordinary Catholic has been singularly unexplored.

European publications for several years have bulked large with evidences of a widespread reawakening of liturgical interest and study. Thanks largely to the scholarly and tireless Benedictines, the movement has also taken a firm hold in England. Catholics there possess almost a complete set of liturgical manuals in their Liturgy for the Layfolk Series, as well as special arrangements of missals, occasional offices and the like.

It is scarce a dozen years, I think, since the idea of a missal for the layman began to be popularized among us, and the writer remembers one good old priest who strenuously inveighed against

the layman thus "having his part" in the Holy Sacrifice. Now we have an abundance of Mass books and vespers, offices of the dead, Holy Week books and others. The sacred chants too are coming into their own. Lastly a number of excellent studies are now preparing the way for our own liturgical reawakening.

And yet the liturgy is all but sealed. "Open up the liturgy" in sermons and instructions. College men, tomorrow's leaders, ask for such sermons. The matter must be put before the Faithful by the priests in the pulpit, and secondarily by the teacher in the classroom and the editor in the newspaper. Why not such a series of sermons and classroom lectures? Why not a liturgist's column in every Catholic paper? Why not an *American Journal of Liturgical Studies*? Why not special efforts until one generation has been fully initiated into, penetrated with, the hidden beauties of the Throne Room of God-With-Us?

St. Louis.

GERALD ELLARD, S.J.

Medical Missions

To the Editor of AMERICA:

It was with pleasurable realization of a present simmering spirit of missionary cooperation that we read T. H. G.'s letter in the March 21 issue of AMERICA on "Efficient Propagation of the Faith." The realization, though not a shock, came as a distinct surprise, because, though Medical Missions are as old as Christianity, almost the entire populace of our country seem to be of the opinion that they are a new-fangled and fleeting notion of a few missionary advocates—so often termed "nuts." It is encouraging to know that others besides ourselves are giving thought to this age-old problem, newly "tackled" in America.

T. H. G.'s suggestions, too, are welcome, though, we must add that they are not entirely new to us. We have been giving special attention to the possibilities of propaganda through the press, and particularly through the Catholic press. The N. C. W. C. Bulletin service in Washington has been most cooperative, and has flashed our odd bits of news across the country at varying intervals. Many mission magazines have been happy to print descriptive and amplifying articles on the Medical Missions. And then we have our numerous school papers which have often sought enlightenment for their readers. Enough for the press!

The pulpit, as a means for propaganda, holds out more difficulties. We do not lack encouragement from the Hierarchy. In fact we have been most courteously received in the several dioceses where our propaganda speakers have visited. Cardinal Hayes, Cardinal Dougherty, and Cardinal O'Connell, as well as Archbishop Curley, and the Bishops of Pittsburgh, Brooklyn, Scranton, and Toledo have extended gracious welcomes to members of the Board. Many of the clergy have lent no small measure of material and spiritual support. But with all this it is a serious consideration to expect any pastor to permit the use of his church's pulpit to a Medical Mission speaker. Of course there have been several voluntary and edifying exceptions, but these merely prove the rule. We dream that the day will come when we shall have an open door accorded us. Yea, we hope and pray for it, for it must needs come if we are to succeed. Now we merely accept the difficulties for what we consider to be the ultimate good, but we are far from content, and are striving for "better days."

It will undoubtedly be of interest to T. H. G. to know that Mgr. McGlinchey is one of the three members who comprise the Executive Committee of the Medical Mission Board. Together with the Chairman, Dr. Paluel J. Flagg, and the Rev. Frank A. Thill, he advises the executive activities of our organization, and in this capacity gives wholeheartedly of his experience and judgment in missionary problems.

We welcome other opinions, personally and through correspondence. The latter should be addressed to me at 410 East 57th Street, New York, N. Y.

New York.

D. J. WILLMANN, Secretary,
Medical Mission Board.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, APRIL 25, 1925

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A Governor Faces the Lions

TEACHERS, it is said, are an uncommonly mild lot, resigned to put up with the slings and buffets of outrageous fortune. Once in a blue moon they doff the habiliments of the lamb to assume the mien of a raging lion, as they did on that gentle April day when they sailed up the Hudson to ask Governor Smith to sign a bill which promised to extend somewhat their frayed and emaciated purses.

The Governor, as all the United States that can read now knows, is commonly referred to as "Al." He is said to possess all the genial qualities usually found in the man lucky enough to merit a friendly nickname, but he can at times assume the hardness of the flint and fabled adamant. Teachers are rarely endowed with the wisdom of the children of this world, and it is hinted that at the end of the Albany hearings, Alfred E. Smith was not "Al." but "His Excellency, the Governor." Unfortunately, in some of its aspects the crowd of nearly 1,000 teachers resembled a lobby of politicians bent on forcing the Governor's assent, and something of this spirit was conveyed by the correspondent of the staid and capitalistic New York *Evening Post* who wrote that the 27,000 public-school teachers in the City of New York were all voters. He added, a point of information somewhat esoteric, that like most teachers they possessed multitudinous relatives who never failed to go to the polls. "They make up a block of voters," concluded the correspondent, "that even Governor Smith hardly cares to toss over to the Republicans."

There is some virtue in this correspondent's "even." But it does not wholly save the situation, and so unpleasant an innuendo might awaken the flint and adamant in even the mildest of men. Nor does it re-

flect particular credit upon the civic virtue of the teachers, who, it is true, are not responsible for it. Yet with all allowance granted, it must mean that in dealing with the members of a highly important profession, the Governor was open to a suggestion to disregard his oath of office, and might be induced to shape his course by promise of a political reward. It cannot be supposed that the teachers in the city of New York into whose hands the training in civic morality of the next generation is largely committed, could respect a Governor, browbeaten by a threat to vote against him. The truth is, in all probability, that the unpleasant features of the meeting at Albany rose from factors which the teachers could not control.

Teachers are the most deserving of our public servants, and at the same time, often the most unhappy in the choice of pleaders for their just cause. But when they become lions, an unaccustomed role, they ought not to forget that even a lion will be disappointed if he tries to bite flint. It is wiser to take example by Bottom and to roar like any sucking dove.

Politicians in Ordeal

THE Governor of New York can take care of himself. Possibly he does not regard the situation as a real ordeal. But weaker men have succumbed to lesser trials.

In an excellent paper contributed to these pages three weeks ago, the Rev. Moorhouse Millar, S. J., of Fordham University, showed the absurdity of the theory of absolute majority rule. What we mean by majority rule in this country is that we agree to abide by the decision of the majority, at least until we can obtain what we deem a fairer solution. The exceptions are, of course, obvious. While it is not probable that any legislature will pass a law declaring the liceity of putting one's mother-in-law to death when she has attained the age of sixty, or to legalize any similar immoral act, or to destroy any natural right, still no American feels himself bound by a majority decision, however great, which destroys or even infringes upon, the natural or the Divine law. The power of so binding exists nowhere, not even, in Jefferson's phrase, in the largest majority.

Somewhat akin to this majority-rule heresy is the presumption that officials are elected "to do the will of the people" or more specifically, to bow to the will of the active majority of the people. Not much reflection is required to demonstrate the absurdity of this proposition. No officer takes an oath to do the will of the people. His oath is to support the Constitution of the United States, and also of his State, if he be a State official. Hence he violates this oath if he votes for a bill or signs a bill which in

conscience he believes to be unconstitutional. The fact that the people order him to vote for it does not release him from his oath, nor can their clamor suspend the smallest clause of the Constitution. It is common today to forget that in making the Constitution the people bound themselves as well as the State to which they issued a writ of power. True, they reserve the right to change these obligations, by amending the Constitution, or creating a new one, but this must be done in an orderly manner.

Government by vociferation, by counting heads, by the big stick, by phrase-making, or by absolute majorities, is a delusion and a snare, and an immoral one at that. So too is government by legislators and executives paralyzed by fear of defeat at the next election. But that sort of government is what we sometimes get in this country. It is a danger, as de Tocqueville observed years ago, to which we are peculiarly exposed. When the crowd begins to shout and public officials to cower, we are on the way to verify Macaulay's glib description of the Constitution as all sail, no ballast, and no rudder.

The Trade in Votes

"VOTE for convictions!" a politician of the Senator Sorghum type once said. "That may be all right, but can convictions vote for me?"

We need not go back very far in history to find the outstanding example of legislation adopted by men who did not vote for their convictions but voted for votes. It is no less a person than the former presiding officer of the Senate, Vice-president Marshall, who said that the Eighteenth Amendment would never have been submitted to the States had Congress been allowed to vote in secret. Opponents of the Amendment were guilty of many mistakes, some tactical, some fundamental, and not a few fought for a good cause in a manner which was not calculated to conciliate public opinion. But they made no greater mistake than in assuming that Congress would vote as it drank.

Nor did they realize the force of the Prohibition lobby. After years of campaigning, this skilled group, "accelerators of public opinion" knew exactly what methods could be employed with success. They brought the experience of decades to a focus at Washington, in the last years of the war, and the Congressman who hoped to campaign his district at the next election with any chance of success was made to understand that a vote against the Amendment meant instant political death. Whether he believed the measure was for or against the best interests of the country was not important, nor were conscientious scruples as to its harmony with the rest of the Constitution allowed to enter into the

discussion. The Prohibitionists became his conscience and his Constitution, and all who rejected them were marked for immediate retirement.

While the Eighteenth Amendment is the palmary example of legislation won not by convictions but by a desire for reelection, it is by no means the sole instance. Perhaps not a city in the United States, or a State capital but has its crowd of politicians who sell their votes. We shrink with pharisaic horror from the man who sells his vote for five dollars and encourage men who sell their votes and make the price retention in office. The older style of "graft" was, on the whole, less harmful.

It is always difficult in a representative democracy to secure men of independent views for office, and more difficult to retain them if they persist in independence. Public service has come to mean subservience to the public. It is hardly necessary to point out that this is not democracy, and is government only in the sense that a mob may be said to be a government. An independence which bows only to conscience and to the requirements of the Constitution is what we need today, and what we rarely get. That is one reason, although not the chief reason, why our own investigators can report with regret that there is less respect for law in the United States than in any country in the world with any claim to be considered civilized.

The Industrial Court Falls

TWO decisions of far reaching importance in industrial relations were handed down by the Supreme Court on April 13. The first of these decisions practically abolishes the Kansas Court of Industrial Relations and will prevent what seemed a very strong movement from spreading to other States.

The Kansas law was a well meant attempt to represent the rights of the public in industrial disputes by providing for compulsory arbitration. It failed because it tried to do too much, thereby incurring hostility both from labor and capital. It annulled the right to strike; it could compel an employer to keep his shop open when the employer judged a shut-down necessary; it could fix wages and the hours of employment; and, in brief, on plea of protecting the welfare of the public the law destroyed the control of the employer over his holdings and the right of the worker to fix his hours of work and his remuneration by free contract with his employer.

Three years ago the Supreme Court denied the power of the Kansas court to fix wages. It now decides that the Industrial Court may not force an employer even in an industry affected by a public interest, to remain in business against his will, or compel an employe to labor in a given industry if he prefers to labor elsewhere. Compulsory arbitration, in the view of the Supreme Court,

destroys the liberty guaranteed by the Fourteenth Amendment. In reading the opinion, Mr. Justice Van Devanter said:

The system of compulsory arbitration which the act establishes is intended to compel, and if sustained will compel, the owners and employes to continue in business on terms which are not of their making. It will constrain them not merely to respect the terms if they continue the business, but will constrain them to continue the business on those terms. . . .

Such a system infringes the liberty of contract and the rights of property guaranteed by the due process of law clause of the Fourteenth Amendment: "The established doctrine is that this liberty may not be interfered with under the guise of protecting the public interest by legislative action which is arbitrary or without reasonable relation to some purpose within the competency of the State to affect." (*Meyer vs. Nebraska*.)

The Supreme Court does not indeed deny that "in a sense all business is of some concern to the public and subject to some measure of regulation." But it also holds that the extent to which the State may go in regulating the relations of public, employer and employe cannot be left entirely to the discretion of a legislature, "but is a judicial question to be determined with due regard to the rights of the owners and employes."

Practically, then, this decision abolishes compulsory arbitration, and while not affecting the right of the State to fix general minimum standards for industry, holds that the matter of labor and remuneration shall be fixed by free agreement between employer and employe. To this extent, it is in harmony with the rule laid down by Leo XIII in his Encyclical "On the Condition of the Working Classes." The great Pontiff realized the harm which usually came from undue State interference, even in behalf of the worker, but he also pointed out that there were times when such action by the State was not undue interference but a solemn duty.

Labor leaders have expressed their agreement with the decision and even hailed it as a "victory," but there is some ground for fear that needed labor legislation in a number of States will be checked by it, at least for the present. The doctrine of free contract, both as a natural and a constitutional right, cannot be questioned. What can be questioned, however, is the ability of the average worker, under the present economic system, to make a real contract with his employer. If he cannot, and if other possible remedies have failed, it is plainly the duty of the State to intervene. It is clear that the Kansas brand of intervention imposed obligations which, if accepted, would place both employer and employe at the mercy of the State. Such intervention could not possibly be sustained. But it is to be hoped that the failure of the Kansas Industrial Court will not be interpreted to mean that no State has or can have any right or duty to intervene to secure for the worker such conditions as will enable him to contract freely. Catholics will readily understand that such interpretation is wholly foreign to the teaching of the Church. Undue State legislation is

always hurtful, but a complete policy of "hands off" means the brutal exploitation of the poor and the defenseless by rich malefactors in high place.

Lynching the Unions

THE second decision, which strengthens the position of the "open shop," arose from a case in which certain San Francisco builders and trade associations had refused to sell building materials to contractors who maintained union conditions in the trade. The Government prosecuted the case in the Federal District court, and won on the ground that the defendants had conspired to restrain interstate commerce. On appeal, the Supreme Court reversed this decision, and held:

The thing aimed at and sought to be attained was not restraint of interstate sale or shipment of commodities, but was purely a local matter, involving regulation of building operations within a limited local area so as to prevent domination by labor unions.

In reply to the accusation that the non-union forces were working under a written agreement not to sell to union contractors, the Supreme Court held that this agreement was "not a direct and substantial interference with interstate commerce" but "an interference which is incidental, indirect, remote, and outside the purposes causing it."

The unions have their sins, and this Review, as a sincere friend of the worker, has never hesitated to score them. Yet the right by which the worker joins with his fellows to secure for all a protection which none singly could vindicate, is a right which rests squarely on the natural law. In the California case as presented, the Court could not act otherwise since an act in no manner connected with interstate commerce cannot be called an act in restraint of interstate commerce. On the other hand, it is no secret that the California practises complained of are a common means of lynching the labor union. Blameless, possibly, in theory, in practise the "open shop" almost always means that the worker must be deprived of a natural right. The Supreme Court decision does not sanction this effect of the open shop. It merely rules that the remedy, when needed, shall be applied by the respective States.

But is there a remedy in sight? Frankly, we do not believe that there is. The wealthy prosper as never before, and while the poor groan, "big business" mounts the saddle to ride rough shod over the rights of humanity. In his speech on reverence for the Constitution, delivered at Old North in Boston on the night of April 18, the Vice President of the United States enumerated among the rights protected by that document, the right to property. A position that cannot be assailed, but far more appropriate on the one hundred and fiftieth anniversary of the ride of Paul Revere and William Dawes, the messengers of liberty, would be a homily on the duties coordinate with property rights. The right to property is in no serious danger in this country. Human rights are.

Literature

A Negro "Bobby Burns"

NEGRO minstrels are common; Negro poets are accounted among nature's rarities. Paul Laurence Dunbar, a Negro, was a true poet; not a mere maker of rhymes, but a singer who had received a generous share of the divine afflatus. Critics may not yet be willing to rank him with the great American poets, but he has long since won the title, "Bard of His Race," for his thoroughly sympathetic interpretation of the Negro in all his moods and occupations. One day his ranking may be higher.

Dunbar, born in Dayton, Ohio, in 1871 of parents who had both been slaves, attended the schools of his native town and there in course of time was graduated with high honors. The struggle upward had only commenced. Because of the inherent prejudice against his color he was for a long time unable to obtain an occupation suited to his tastes and attainments. One discouraging year followed another, until finally he managed to secure the congenial appointment as assistant in the reading room of the library of Congress. Thereafter, he became immersed in literary work. He was a frequent contributor to various papers and magazines, gained no little distinction as a novelist, and often gave public readings from his poetical works both in the United States and in England. He died in 1906 at the unripe age of thirty-five years, deserving of respect and admiration for the persistency with which he fought his way into prominence against opposition that keeps the rank and file of his race in an inferior position. Prejudice should not be suffered to withhold recognition from his writings.

Insistence on a return to nature in poetry must, if nature be not thereby deified, go down as the most praiseworthy feature of the Romantic movement in English letters. Measured by the artificial standards prevalent in the time of Pope, Dunbar would hardly be called a poet. But judged in the light of Romanticism, we could hardly withhold that title from him; for he has given us as intimate a study of the Negro as Burns has of the Scotchman—no small praise indeed.

While he seldom if ever rises to exalted heights, yet he holds the mastery of all the lighter emotions, can make us smile or weep at pleasure, and carry us out of ourselves with his

Fu' real melojious music
Dat jes' strikes yo' hea't an clings.

As an exponent of Negro character he ranks higher, we think, than either Joel Chandler Harris or James Whitcomb Riley. Vachel Lindsay's "The Congo," despite the present vogue it has obtained, is a sample of cheap "vaudeville" poetry that cannot but make the literarily judicious grieve. But Lindsay has merely skimmed the

surface, while Dunbar penetrates it and reveals the hidden beauties, for they are beauties, of the Negro character. He shows that the plantation "darky" is as human as the rest of men, swayed by the same emotions, the same likes and dislikes, and above all endowed with the childlike simplicity that has been named the surest passport to Heaven.

Dunbar, like Walter de la Mare, has done some of his best work with child poetry. "Lullaby" is as true to nature as Burns' "To a Mouse." It deals sympathetically with "Mammy an' her po' little lamb." This lambkin has been very unlamb-like all day long, and at nightfall, weary and cross, he comes to mammy to be washed up before being tucked into his trundle bed for the dark hours. Mammy scolds his childish shortcomings: his throwing of stones, his running away, his woful lack of personal neatness; but in the very next breath she soothes his sleepy whimperings with her lullaby; "Po' little lamb." And so she chides and comforts alternately with illogical tenderness until the lamb has closed his mischievous eyes in slumber. Po' little lamb indeed! It is a short poem and simple, but Dunbar, skilful artist that he is, with a few deft touches has given us a clearer insight into the typical mammy's character than other bards could do in a volume.

In "Boogah Man" the poet has achieved something quite similar to the well-known, "The goblins will get you ef you don't watch out." He lays his scene, "When de evening shadders come a glidin' down," for that is the hour when the Boogah Man stalks abroad with his dismal "Woo-oo, woo-oo" and all little folks wish that night would hurry up and turn to sunny day. And the shivering of the wind through the gloomy lane, the pattering of evening raindrops while the owl hoots dismally, and the constant recurrence of the Boogah Man's "Woo-oo," would make any little pickaninny wish he had always led a thoroughly upright and honorable life.

Then follow the "Hymn, Li'l Lamb," and the rollicking "Angelina," which has all the dash and spirit, all the fast-flying meter of "The Congo," without that poem's crudities. Of course we cannot take the religious element in these poems seriously—there is too much of the "re-vival meeting" in them. But the charm of Angelina, exclaims the poet, is simply irresistible:

You couldn't he'p f'om dancin' ef yo' feet was boun' wif twine
When Angelina Johnson comes a-swingin' down de line.

Of course, some folks say such conduct is altogether improper. But surely, argues Dunbar, the Lord who is wise and good and does not believe very much in Blue Laws, will not punish simple Negroes very harshly if "Feet keeps time a little to de melodies we heah."

"Dreamin' Town," the land "where dreams is King,"

and where "skies don' nevah frown" is a Negro paradise. In the "Song of Summer" Dunbar has not selected details that would have caught the fancy of Keats. But he has done something more appropriate to his purpose; he has chosen what appeals to a plantation "darky"—a lazy river-side near the old swimmin' hole, with squirrels and crows and hammering woodpeckers, and a jay-bird chattering with a bee, and breezes perfumed with delightful hollyhocks.

What if his poetry is not high-born? What if it deals with the simple pleasures and banal occupations of a simple, childlike people? Therein lies its chief excellence. It is far more natural than Gray's classic "Elegy," or Goldsmith's "Deserted Village," both of which also sing "the short and simple annals of the poor."

Dunbar's poetry, like all literature that stands the wear of the ages, is heart poetry. Granted that it is not highly intellectual; Burns did not write from the head either, but from the depths of his throbbing heart, and once he had sung no poet who hoped for success dared be artificial. Burns was a leader in the "back to nature" movement. "He felt rather than thought; he sang rather than philosophized;" and yet he was no impressionist; because his heart throbbed in unison with the hearts of his countrymen his poetry was fraught with the deepest, truest philosophy. His simple songs, despite the fact that they were couched in the Scottish dialect, have gone far beyond the reaches of his native Scotland, and have found a place in the esteem of mankind.

May not Dunbar's attain a similar renown? They too are intensely human. Riley, Harris, and especially Lindsay, saw the Negro from without. Dunbar sees him from within. His work has not as yet sufficiently endured the crucial test of time, but it bids fair to survive as the truest poetry yet written by a Negro bard. And when his race has been freed from its present intellectual bondage, we predict that he will be ranked by critics far higher than our so called American "rough-neck" poets, that he will take his place as one of the true, if simple, singers of the land.

JAMES F. KEARNEY, S.J.

MIRACLE

Ah strange, that you who loved life's every phase;
Who watched each leaf and fragile bud unfold,
And joyed each pallid snow-drop to behold,
Unseeing, sleep beneath the Easter sprays.
Ah strange, that you, who heard glad songsters raise
Full throated songs upon a waking wold,
And solved the magic of their liquid gold,
Unmindful lie, throughout their hymns of praise.

Strange, too, that I, who stumble on life's road
With earth-bound feet, and sorrow-blinded eyes,
Should fail to see new grass upreaching there
Above your grave, and only feel the goad
Of pain! No soul of beauty ever dies,
But lives unchanged in realms celestial fair.

LOUISE CRENSHAW RAY.

REVIEWS

Mrs. Meynell and Her Literary Generation. By ANNE KIMBALL TUELL. New York: E. P. Dutton and Co. \$2.50.

Even from one who thinks no praise too high for Alice Meynell, this volume must win complete approbation. It is a sympathetic study by one who knew the artist well, an appreciative analysis by one who has laboriously evaluated even the fragmentary bits of her work. It does not show, however, the slightest trace of a senseless and effusive panegyric. Miss Tuell has not written a biography or even an intimate sketch of Mrs. Meynell; she has concerned herself, rather, with the mind of her subject, with her literary traits, with the content and the expression of the poems, essays, and critical articles, with her influence and her status in the dominion of letters. It might have been feared that the author would do violence to Mrs. Meynell by dividing her comment into severe chapter heads; but she has escaped that charge. Though each one of these chapters looks upon Mrs. Meynell from a different angle, taken together they offer a complete view of her that satisfies even the Meynellian. She is shown with her "solitude" of spirit, as genial and friendly, half-laughing and terribly in earnest, gentle and yet adept in raillery and irony, and above all sincere and religious. The author of this appreciation, a professor at Wellesley College, is not a Catholic. And yet, her chapters on Mrs. Meynell's religion, especially "Mrs. Meynell and 'Merry England'" and "Mrs. Meynell among the Religious Poets," are among the most substantial in the volume. They could scarcely have been better done by a cultured co-religionist who would naturally have a sharper insight into things Catholic. Notable, too, is the choice style in which these studies have been written; it has something of the charm and grace of that of Mrs. Meynell. F. X. T.

How to Tell the Fashions from the Follies. By CAROLINE DUER. New York: Charles Scribner's Sons. \$1.50.

Several most vital problems are discussed in this series of essays reprinted from *Vogue*. But there is a regret caused by the book: the women who should read and ponder are just the ones who will not take the trouble to look at the volume. It is not good form to run to extremes, it is not the possession of the most expensive garments who is well-dressed, it is stupid to be taken captive by fashions and to truckle to the prevailing modes when they are clearly unsuitable, it is foolish to be "the tireless geese of the world (who) fit themselves out regardless of age or color, of height, breadth or thickness, and believe themselves entirely metamorphosed." Such are a few of the words of wisdom and the fine suggestiveness of this competent author who is opposed to "unsuitable dressing." Her darts, tipped with humor, are not all directed at clothes; they are also aimed at manners and maxims and feminine tastes in general. There is vivacity in these pages and sharp badinage together with a large common-sense and a cultured appreciation of the fitness of things. Much of the book is as ephemeral as the matter it discusses; nevertheless it presents principles that are never out of fashion.

E. M. F.

Secret Societies and Subversive Movements. By NESTA H. WEBSTER. New York: E. P. Dutton and Co. \$7.00.

Mrs. Webster is well known in England and in this country for her profound studies in the history of the French Revolution. Her historical studies have convinced her that the political and economic causes usually assigned in standard histories are not sufficient to explain the persistent revolutionary and subversive trend to be noticed throughout the centuries of the Christian era and breaking forth into violent eruption whenever and wherever external conditions are favorable. The author has come to the conclusion that an occult force of occult doctrine and sectaries

secretly banded together has uninterruptedly been at work to undermine the very foundations of Christian civilization. With an immense amount of erudition, delving into hundreds of books unknown to or unheeded by the ordinary historian, she follows up these esoteric teachings from the Jewish Talmud and Cabala through the heresies of the Essenes and Gnostics to the corrupt portion of the Knights Templars, then into Rosicrucianism, early Freemasonry and particularly the Illuminism of Adam Weishaupt and his associates. The final chapters are particularly concerned with exposing the Jewish influence at work in the great subversive movements of the nineteenth and twentieth century. There is one great difficulty necessarily inherent in a work of this kind; irrefragable documentary proof of how great has been the share of secret societies and secret doctrines in bringing about revolutionary movements is practically impossible, for the very reason that the prime movers have taken the greatest pains to leave no documentary evidence of their doings. Thus the critical opponent may always claim with a great show of reason that the thesis of the book is not proved. Mrs. Webster, however, has accumulated so great a mass of material, her inferences and conclusions are, as a rule, so moderate and well balanced that her book cannot fail to leave a profound impression. V. F. G.

The Four Gospels. A Study in Origins. By CANON B. H. STREETER. New York: The Macmillan Co. \$3.50.

Once a scholar, real or apparent, rejects the doctrine of Biblical inspiration and underrates the kinetics of oral, Apostolic tradition, the possibility of objective treatment of Christian origins becomes unspeakably remote. Canon Streeter either has been unduly influenced by the sweeping, but premiseless claims of an all too popular liberalism, or else he cannot win free from his own doctrinal bias. The result is that, apart from his admirable plea in behalf of the substantial integrity of the Gospels, his rejection of the *Ur-Markus*, his acceptance of the genuineness of the second and third books of the New Testament, and one or two other points, he is pulling might and main against the stream of orthodox tradition. Amongst the author's personal contributions may be rated an evaluation of the Koridethi manuscript, a new interpretation of Papias, the replacing of the *Zwei-Quellen* theory by the *Vier-Quellen*, the creation of an *Ur-Lukas*, the discovery of a *via media* anent the supposed mysticism of the author of the Fourth Gospel. In this connection, it might be well to remark that the Koridethi manuscript is still before the court, the new interpretation of Papias is a little violent, the *Vier-Quellen* theory leaves much to be explained, the mysticism of the author of the Fourth Gospel is at present held only by those who insist on viewing primitive Christianity through twentieth century spectacles. The present work, like all of Canon Streeter's publications, is well written, neatly arranged, temperate, and sympathetic; but for the reasons already alleged, it is neither orthodox nor characterized by genuine scientific broadness. J. T. L.

The History of American Idealism. By GUSTAVUS MYERS. New York: Boni and Liveright. \$3.00.

That Americans are, and, for the past century, have been idealists is not a new claim; it was admitted long ago by foreigners who were not satisfied with surface impressions of American aims and manners. No systematic and historical exposition, however, of the forms in which America's idealism has expressed itself has, to the reviewer's knowledge, been previously attempted. This would seem to be one of the chief merits of Mr. Myers' work. In twenty-one chapters he sketches in a necessarily summary manner the various political, educational, social and economic changes or reforms that give striking evidence of American idealism. The championing of religious liberty, the extinction

of monarchy, the overthrow of caste and aristocracy, the practical application of the doctrine that education should be brought within the reach of all classes, the crushing of slavery, the democratization of the arts—these are but a few of the features that, he maintains, characterize American idealism in contrast with the ultra-conservatism of Europe. In view of the many questions that are touched upon, a detailed estimate of the author's historical accuracy would call for a lengthy dissertation. The general statements that occur throughout strengthen the belief that the writer is not quite familiar with the history of the Middle Ages; while the ethical implications underlying some of his claims are wholly unjustifiable. It is false, for instance, to say unqualifiedly that the responsibility to supply every child with the opportunity of receiving the benefits of an education devolves upon the community; or to imply that a monarchical form of government is in itself an evil thing. J. A. C.

BOOKS AND AUTHORS

Customs, Symbols and Liturgy.—The editors of the National Catholic Welfare Conference's editorial sheet requested a series of papers, brief but informative, on Catholic customs and symbols. "Catholic Customs and Symbols" (Benziger. \$1.90), by the Rt. Rev. Mgr. Hugh T. Henry, is the result. The author has made a judicious selection from a superabundance of material; he discusses in an interesting and informal fashion the origin and meaning of the familiar devotions, ceremonies and signs which Catholics perform or witness every day of the year. This instructive volume is recommended to the perusal of every Catholic. —Father Predmore's little book, "Church Music in the Light of the 'Motu Proprio'" (Seminary Press, Rochester, N. Y.), might rightly be called "the organist's canon law." To a translation of the "Motu Proprio" with an excellent commentary are added general principles for the help of the choir master, brief rubrics for various liturgical services and practical hints on choir direction and congregational singing. —Another work to aid the Faithful in proper assistance at the Holy Sacrifice of the Mass is Father F. X. Lasance's "The New Missal for Every Day" (Benziger. \$1.75). This is called the "students' edition." It is entirely in English, simply ordered, and contains the novel feature of a brief sketch of each saint at the beginning of the Mass on his feast.

Books for Boys.—Inez Specking, the author of "Boy" (Benziger. \$1.25), told the story of his sister "Missy" last year. "Boy" is a real character. In these pages he first appears as a little tot fighting with his sister; as he grows, he meets with real troubles and finds much fun; at the end, he is dreaming of his marriage on the following day. This is an accurate narrative of the steady development of a boy in an intelligent Catholic family. It is written with sympathy and understanding. —As in most good stories, "The Hillsdale High Champions" (Appleton. \$1.75), by Earl Reed Silvers, relates facts and deeds that actually happened. It begins with the opening of the basket-ball season and closes with the thrilling game in which Hillsdale battles for the championship. Joined with the narrative of practise and games there is another contest between two factions in the school. But the better side wins both on and off the court. —When three Prep boys adopt the slogan, "One for all, and all for one" at the beginning of a baseball season and then pool their brains and abilities, they are bound to get results. "Bases Full!" (Appleton. \$1.75), narrates how they do it. Ralph Henry Barbour, as usual, introduces into his latest work much "inside stuff," so there is profit for the Babe Ruths, who will eagerly read this typically Barbour yarn. —When reading "Fought for Annapolis" (Appleton. \$1.75), by Fitzhugh Green, one may be sure that one is getting true knowledge of the life which the "plebes"

lead at the Naval Academy. Tom Armstrong is an attractive character but he has faults that must be disciplined. Accordingly, he spends many sad hours before he finally comes to realize that a man "must learn to handle himself." It is a strong story and one that has something new to tell.—Schoolboys the world over are ultra-conservative whenever any of their cherished customs or habits are threatened. Gunby Hadath in "The New House at Oldborough" (Hodder, Stoughton. 3/6), describes the hornet's nest that is stirred up in a British school when the new dormitory is opened and tenants are sought from the other houses. The book will be better appreciated by those who have a knowledge of English schoolboy slang.

Textbooks.—An immense amount of instruction pertaining to all the departments of government is contained in "Selected Readings in Municipal Problems" (Ginn. \$4.00), by Joseph Wright.—A help for economic studies pertaining to this country is entitled, "United States" (Ginn.), by Nellie B. Allen.—John T. Faris is the author of a practical book which will make the geography lesson living and interesting. It is called, "Real Stories of the Geography Makers." (Ginn. 92c).—Volume three of the "Learn to Study Readers" (Ginn. 80c), by Ernest Horn and Maude McBroom aims to impart knowledge at the same time that it exercises the child in reading.—"Motivated Primary Activities" (Beckley Cardy. \$1.20), by Margaret F. Metcalf, is a primer which gives attention to outdoor and indoor exercise, to reading, to drawing and to health.—There are three volumes of "The Stone Arithmetic" (Sanborn), by John C. Stone, the primary, the intermediate and the advanced. These books take account of certain facts of child psychology.—"French Composition and Pronunciation Exercises" (Ginn. \$1.40), is by Noelia Dubrule and Herbert E. Manser. "Favorite French Stories" (Allyn and Bacon. 80c), by Clifford S. Parker, may be mentioned along with "Contes Faciles" (same price and publishers), edited by Suzanne Roth.

Schoolbooks.—School books on the Constitution of the United States appear frequently. The latest is entitled: "Helps for the Study of Our Constitution" (Ginn), by Grace A. Turkington. With its lists, its charts, its illustrations, its groupings of texts taken from the Constitution it will aid the assimilative powers of the children.—A series of three volumes called "The Grip-Fast History Books" (Longmans), contain most practical and attractive lessons in English history for children. Book one, by F. A. Forbes, a sort of history-primer, costs 60c; books two and three, by Cecil Kerr, cost 75c each. The charm and utility of these three little volumes consist in the simple clarity of the text and in the beautiful and abundant illustrations. Any child reading the text and following the story in the pictures (a number of them beautifully colored) will never forget what he has learned.—A Spanish grammar for the second year, *Segundas Lecciones de Español* (Ginn. \$1.24), by Carolina Marcia Dorado, adds to a practical presentation of the grammatical machinery reading lessons that are of formative value.—For French reading lessons comes *Poésies Choisies pour La Jeunesse* (Ginn. 84c), by Frederick Hay Osgood, who selected the poems and added the notes and vocabulary.—F. Lister has edited a "schematic" "French Grammar with Middle Index" (Ginn), which looks very serviceable as review lessons of the grammar or for reference in reading the authors. A note book to be filled out by the pupil accompanies the volume.—Two exercise books are published by Ginn and Co. "Advanced Exercises in English," by Roy Davis and "Short-hand Dictation Exercises" (84c), by Jeanette C. Hall and William H. Cunningham.

Fiction.—The mystery which Elizabeth Jordan creates in "Red Riding Hood" (Century. \$2.00) is that which arouses curiosity without setting the nerves vibrating dangerously. "Hope Emerson" is the name given by Mrs. Schuyler, society leader and social worker, to the mysterious young heroine of the story. Hope's past is securely hidden and her present is likewise veiled. But all the dark threads are deftly knotted in a happy conclusion. A touch of tragedy and a little pathos are offset by the rippling humor of this very pleasant romance.

Sinclair Lewis in "Arrowsmith" (Harcourt, Brace. \$2.00) has written the Main Street of medicine. This book is an onslaught on those who profess to heal in much the same way that his earlier book attacked those who dared to live in a village. Martin Arrowsmith is the story; he is not necessarily the hero but he is the sum and center of all the action. Great numbers of other people pass through the narrative, quacks, reputable doctors, research workers, women and girls, but Arrowsmith, self-centered, ambitious, rough-mannered, unmoral, utterly selfish, without God or love, remains always the focus point. It is a wearisome book in parts, for it is the work of a man whose theories ride him. It is diffusive in its multiplication of detail and unartistic in its untempered realism.

Not even the most experienced reader will know of any character who is just like the leading figure in P. J. Wodehouse's "Bill the Conqueror" (Doran. \$2.00). For Bill is a surprise to himself and to every one else. His adventures take the most unexpected turns and his solutions of life's problems, as they shower upon him, are singularly unique. The other characters are by no means unimportant, for they form an integral part of a story that is a fine piece of humor. Those who are not acquainted with the writings of Mr. Wodehouse will do well to read this book and join his circle.

The saving grace of comedy in "The Loring Mystery" (Little, Brown. \$2.00), by Jeffery Farnol, is subordinated to grim tragedy and a mystery that baffles to the very end. The setting is England of a century ago, pulsing with feverish activity. Everyone of the characters is alive and vibrant. The plot is a succession of murders, fights, ghosts, suspicions, and other varied thrill-producers. Romance, too, is an integral portion of the yarn. There are a few pleasant hours awaiting the reader of this book.

Sixteen stories, the survivors of a sifting process applied to the shorter fiction contained in last year's American magazines, are published in "O. Henry Prize Stories of 1924" (Doubleday, Page. \$2.00). An admirable introduction by Blanche C. Williams sets forth with candor the discordant as well as the united views of the judges of the stories. The critical reader will not align his judgment in all instances with that of the committee of award. However, this collection seems to be superior to most, if not to all, of the annual anthologies.

In his story of the South Seas, "The Forest of Fear" (Macaulay. \$2.00), Alfred Gordon Bennett furnishes mystery, excitement and thrills in almost every chapter. Nevertheless, there is lacking that indefinable quality which is needed for a rousing or even a competent tale. In addition to a succession of incidents, a novel needs a dominant and unifying theme.

A sympathetic and skillful portrait of a fictional Pope is given in "Pontifex Maximus" (Scribner. \$0.75), a long short-story by Mary R. S. Andrews. The Pope, a voluntary captive in the Vatican, longs for the Bay of Naples. He indulges his desire, prevents an assassination, and returns to confinement.

Divorce followed by remarriage is the theme of "The Valiant Gentleman" (Small, Maynard. \$2.00), by M. J. Stuart. The wife has been silly but morally guiltless; she withstands the advances of her husband in their estrangement until an accident brings him to her. It is a mildly interesting story but not remarkable artistically.

Education

Maladjustment and Retardation

AN element in increasing the percentage retardation is either as a direct cause or as a contributing factor is maladjustment to the home, to the school, or to the self. Any child whose mental age and chronological age differ to any marked degree, especially if the latter exceeds the former, is apt to be maladjusted. He may, for instance, have the physical development and the instinctive development of the adolescent with the mental maturity of the child. One can readily see that a situation such as this would involve many problems. However, a child may be mentally and chronologically on the same level of development and owing to circumstances he may be seriously maladjusted. This is the type of maladjustment which is remediable to a very great extent.

Biologically one acts to accomplish adjustment to external things, to mold them, as it were. One has only to ask whether or not the acts of the individual are such as to accomplish what he is expected to do to answer the question of adequacy or inadequacy of adjustment. Unfortunately, inadequate response by making unfavorable synopses sows the seeds of wrong habits. We might compare the case roughly with that of a man who is driving his car and who comes to a cross road. One branch of this road leads to his business destination; the other to a house of amusement or pastime. He selects the latter and has, let us say, a good time. But not only must he retrace his way to get again on the path of duty, but ever after when he comes to this same cross road he will have a tendency to take the wrong path.

The teacher cannot ignore the fact that there are many other paths opening up to the child besides the path of mastery of assignments. There is the emotional urge, the urge of jealousy, of hurt feelings, of fear, of antipathy to taking directions, of animosity or dislike at least for either the sublime person of the teacher or for some of the members of the class. Then, too, a child that has inherited or who has acquired some handicap which thwarts his life plan and makes him conscious of the fact that he is a misfit, is apt to develop some anti-social defense reaction to compensate for his inadequacy. This is often the explanation of the aggressive, pugnacious attitude of the occasional boy or girl whom we meet in most class rooms. The aggressiveness is not the outcome of a primary instinct, say of self-preservation, or the desire for mastery, but rather a defense reaction acquired as an inadequate compensation for deficiency in one form or another.

While at times the reaction is of this aggressive, paranoid trend, at others the reaction is just the opposite. It is that of a shy, at times stubborn, shut-in personality. This type of child is most often found retiring and day-dreaming. He does his assignments with little heart and not much success, lives for the most part in the world

of dreams and not reality. He is the type of child that develops later dementia precox in mild or pronounced form and he is the type of child that, grown to manhood and womanhood, breaks nervously and has to become an inmate of an institution when the real and unescapable problems of life come up for solution and have to be met squarely. He has not met his problems squarely in childhood and in early adolescence, he has built up a dream world in which he has sought satisfaction for life's inadequacies, he has never really adjusted his thought and his action life to things as they really were, he has become, through reasons that were in very large part preventable if parents and teachers were alert, a neurotic. He refused to conform to the inexorable will of the group—group policies and group standards—he chose his own form of adjustment. This finally becomes a tyrant which crushes him.

At times a child's inadequacy of response to environment may be immediately traceable to inheritance, in the form of subnormality, tendencies to nervousness, psychotic tendencies, etc. A child reproduces racial characteristics, national characteristics, and family characteristics. However, unfavorable inheritance, unless very extreme, can be compensated for in large measure by very favorable environment. We will speak first of the home environment since this is the largest factor in conditioning either the child's normal or pathological development. It must have occurred to my readers that development during the past fifty years along almost every line but the spiritual has been greater than in the five hundred years preceding. The child of today is living in an atmosphere of impression. He can look in no direction without receiving pronounced nervous stimulation; through the press, the motion picture, the gaudy advertisement on the billboard, the examples in his daily going and coming from school. But we know that there is no impression without expression of some kind. The expression may be through inhibition but in this case there is subconscious registration; it may be through shunting the nervous energy aroused into some channel that is social or spiritual and possible. This is what we call sublimation. God grant that in the lives of our boys and girls, unfolding to full manhood and womanhood, the spiritual ideal dominates—service of God, service of mankind, living for a purpose, accepting life as a great trust, and time as something to be used in accomplishing what is best.

The street is by no means as telling a factor normally as is the home. Children are for the most part at the mercy of the home. Take two babes ten days old who have seen light first in a modern hospital. Place one in a home where it is tossed and rocked and fondled every time it cries, and place the other in a home where mother and father accept the child as a sacred trust and not as a plaything. Visit the two homes ten days after the child and the mother have been released from the hospital

in fine condition and what will you find? One child cries constantly when not rocked or tossed and fondled; the other cries only when it needs feeding or is in pain. The first mother is sowing the seeds of nervousness in an infant not a month old. The child learns soon that all he has to do to have his wants satisfied is to cry. When this child is a year old he will be a tyrant dominating the household; when he is fourteen he will be a neurotic. The question here arises, is there place for the child in the modern home at all? In the old-fashioned home there was wood to split and water to draw and errands to run and lamps to clean and dishes to wash. The boy and the girl were a necessary asset. Today life has become so artificial with its electric lights, cookers, steam or oil furnace, that there is really no work for the child. Still the home is for the child first of all. It is essentially a place where children are or should be reared. The old-fashioned home with the wonderful old-fashioned mother—if you wish to call her such—was just the place where the over-stimulation of the street could be neutralized. The homely tasks of a century ago were a fine outlet for the natural activity of the boy and the girl. These tasks afforded opportunity for healthy self-expression. In the old-fashioned home there was either the family fire place or a coal stove. The passing of the used and not ornamental fire place and the common heater in the living room has tended to scatter the family. Father and mother have social duties outside the home two or three evenings a week; they entertain formally or informally their friends another evening or two. When there is company, the boy and the girl hear much political and other gossip. They are over stimulated emotionally and underfed intellectually. Their home tasks are neglected. The next day they are in poor shape from the standpoint of both physical and mental preparedness for the day's work.

There is an almost opposite danger encountered in the unduly repressive home, the home where even legitimate pleasures are taboo, the home where parents try to impel grown-up ideals and customs into immature lives, the homes where don'ts predominate. Unquestioning, unexplained demands for obedience and submission where the growing child is concerned stimulates rebellion either expressed or smouldering.

There is another type of home which we might term over-ambitious. In this home undue pressure is brought to bear to force the educational advancement of the child. Discouragement, malingering and worse are apt to result.

I will close this paper with one case-history. John is fourteen and one-half years chronologically; mentally he is about ten. He belongs to a well-to-do ambitious family. He is in the seventh grade if one considers the class he sits with in school; in the fourth grade if one considers the knowledge he has mastered. His brother, about two years younger, is in the eighth grade. John has reached his level of development. His family urged him until he became surly and forbidding. Punishment ensued

and the boy ran away from home and encouraged by other boys committed some petty thefts. Who is accountable for this stealing—the parents, the child, or that intangible something called common-school education—same for all?

SISTER KATHARINE, O.S.B., PH.D.

Sociology

Catholicizing Mothers' Day

SUNDAY, May 10, has been set aside as "Mothers' Day." On that day all good citizens are exhorted to remember mother by presenting her with a choice bouquet. Those whose duties take them from home on the occasion may live in the spirit of the day by telegraphing the flowers, and by sending an appropriate sentiment by mail or wire.

It may be granted that this annual commemoration, now beginning to rank with Thanksgiving as a day of general observance, was invented by an advertising agent. This enterprising person knew that most Americans possess either educated tear ducts or automatic heart valves, or both, and he grieved that from the viewpoint of trade and commerce these all too sympathetic organs had been a total loss. Certain it is that the florists were among the first to recognize the neglect, not to say desuetude, into which mother had fallen, and that when the sad case was brought to their attention, the two telegraph companies moaned in unison, and the R. C. A. reached for a handkerchief. Certain it is too, that in at least one large American city last year, the price of the lilies of the field was advanced without notice on the eve of the festival, a move which for a time threatened the intervention of the Federal Government and a Congressional investigation. Commerce and sentiment mix no better than water and oil.

Yet the notion is fundamentally sound and full of social promise. Encouraged by the remarkable response of last year, AMERICA again ventures to suggest a Catholic observance of Mothers' Day.

No Catholic need be reminded of the honor and reverence due to chaste motherhood. Probably he has not philosophized upon the case, but he remembers that it was his mother who taught him to join his little hands in prayer, and after speaking to his Father in Heaven in the very words dictated by the Saviour, to add in lisping syllables his petitions to the Mother of God. In his later years, no doubt, he will understand that as in assuming our nature God Himself has ennobled our race, so in becoming the Mother of God our dear Lady has blessed and sanctified all chaste motherhood. Perhaps in his childish mind there was at times a confusion of his earthly mother and his Mother in Heaven. She taught him in all his troubles to turn to the most Blessed Mother

of God, yet it was first in her encircling arms that he found the comforting which can come only from the heart of a mother. In that sweet teaching he learned the goodness of his Mother in Heaven. So God meant it to be. For in striving to bring home to man the infinite love which He bears to every human soul, He Himself could find no more appealing symbol than the love of the mother for her child. Good mothers have ever been His chosen preachers. Tired hands, but never too weary to soothe tired little bodies, voices as music to childish ears, and eyes that are sources of peace and healing: these are the symbols that teach the world what God's love is!

The means which I would suggest for Catholicizing Mothers' Day are very simple: let every Catholic in the United States hear Mass and receive Holy Communion on Sunday, May 10, for his mother. Send her a flower, by all means, if you can. Next to little children, we have nothing so sweet and pure on earth. But better far than flowers is the reception of Holy Communion for her.

In the awful presence of the all-holy God perhaps her dear soul still retains some stain of human frailty. Help her, who never failed to help you, at what sacrifice God alone knows, by going to the altar of God, to implore the Sacred Heart of Jesus, full of love for His own Mother, to have mercy on the soul of her whom we call by that tender name. It was a Saint who begged her son, the great Augustine, not to grieve for her with tears, nor to be over-solicitous for the frail tenement of her body, but only to remember her at the altar of God. All too probable is it that many a Catholic, as the years go by, forgets to ask that the Holy Sacrifice be offered for his mother, forgets even to pray for her. The Church in her maternal solicitude is ever mindful of her departed children, but it is her desire that all Catholics remember their dead, in their prayers, and good works, and at the Altar. "Mothers' Day" will offer an excellent opportunity to make up for the forgetfulness of the past.

If mother is still with us, "the heart of the family and its soul," it is a Christian and a Catholic thought to cheer her heart and brighten her soul on May 10. It was a considerate genius who advised us to pay to the living the tribute of kind words and kind deeds, and not to wait until the time when love could be expressed only in the inadequate terms of tears and flowers. Mother may not ask for expressions of affection. But she will appreciate them.

Our zealous pastors, no doubt, will see in Mothers' Day a rich opportunity of bringing the wandering sheep back to the fold. Writing of Mothers' Day, 1924, one pastor reports that he did not know there were so many men in his parish. In the words of another, "I thought that the mens' mission of 1922 had given

my parish a thorough housecleaning. I was mistaken. Although I gave my people only one week's notice, the harvest of 'hardened cases' as well as of family reunions brought to the rails on Mother's Day was simply astonishing." In some parishes, a Mass at which the attendance was restricted to husbands and sons, was offered; in others, there was in addition, a special Mass for wives and daughters; to these were added in some instances afternoon or evening services for mothers and their little children.

It is in fact very easy to Catholicize "Mothers' Day" for it was the Catholic Church that brought into the world what it had never known: respect for all women and reverence for motherhood. May "Mothers' Day" renew this lesson in every Catholic heart and spread it throughout our beloved country in these trying days when immorality strives to commercialize the sex of our mothers and sisters and to lay a defiling hand upon the sacred union of man and woman in honorable marriage.

PAUL L. BLAKELY, S.J.

Note and Comment

Blessing of Farm Seeds

THE ceremonies of the blessing of farm seeds were observed by Father H. F. Roney of Holy Name Church, West Union, Ia., as reported in the *Daily American Tribune*. Appropriate hymns were sung and among the prayers said was the following beautiful invocation of the Church which, translated from the Latin, reads:

We beseech Thee, O Lord, and we pray that Thou wouldst vouchsafe to bless these seeds, to cherish them with warmth of gentle breezes, to make them germinate with heavenly dew, and bring them safely to the fullest ripeness for the benefit of our souls and bodies. Amen.

In dealing with life, with seeds, with growing things, as Father Roney said, the farmer lives close to God who is the unseen Power acting in nature. It is a fatality that yearly tens of thousands of boys leave the farm. We want them to stay on the farm, understanding that farming gives full play for mental ability through agricultural education for which the opportunities are now abundantly offered them.

Lauds Patriotism of Catholic Schools

IN sending us a report of the Catholic school campaign in the New York archdiocese on behalf of the Navy and Marine Memorial Association, Rear-Admiral Bradley A. Fiske freely states how "greatly impressed" he was with the response received from the Catholic institutions. In an enclosed copy of a letter addressed by him to Cardinal Hayes, he further says:

It gives me great pleasure to express personally and in the name of this Association our thankful appreciation of the splendid re-

sponse received from the Catholic educational institutions of your archdiocese. We have carried the school campaign into 200 parish schools, academies and other institutions, and to March 31 inclusive 148 contributions, representing over 50,000 pupils and students, had been received.

Every school and academy has come up to one hundred per cent of expectation and more. This magnificent manifestation of patriotism is beyond praise.

The total contributions from these institutions to March 31 amounted to \$1,696.32. Fordham University, it is explained, was not included in the report because it was planning a special campaign in behalf of the Memorial.

"To Merit the Favor
of Almighty God"

IN a recent editorial written for the *Los Angeles Times* by John Steven McGroarty, reference is made to the words of President Coolidge's inaugural address in which he officially declared of our Republic that "She cherishes no purpose save to merit the favor of Almighty God." After stating that the speech throughout was that of a most practically clear-headed man, the voice of common sense, the writer observes:

But, this was not the great thing about the speech. The great thing about it was the President's public declaration of faith and reliance upon Almighty God.

The French Revolution jeered at God. The Soviet or Bolshevik Revolution of Russia made its chief sport the hanging of effigies of Christ in the public places to be laughed at and jeered at and treated with the vilest contempt. All the nations of history in the days of their power either totally ignored God or went farther by shaking their fists in defiance in His face.

And we know what has happened to them all. Whether a man be a believer or an unbeliever in that Supreme Power called God, he cannot escape recognition of that power. History records disaster for all political governments that ignored or defied God.

Our only armies of conquest, the President remarked, are those that go out under the standard of the Cross that are seeking allegiance for no humanly established State. It is this campaign for which Catholics hold their true Divine commission.

Madame Belloc's
Eventful Life

THE death of Madame Belloc, mother of Hilaire Belloc and Mrs. Belloc Lowndes, brings us a letter from one who for over thirty years enjoyed the intimate friendship of that noted convert whose long life of almost ninety-seven years was a link between literary England of the past and the present. As a child and young girl, Mrs. Jeannette G. Washburn Kelsey, our informant, writes, "Bessie Parkes"—Madame Belloc's maiden name—was under the educational care of the daughter of a Presbyterian minister, a descendent of Oliver Cromwell.

Leaving the school she found herself in London where her parents were a part of the brilliant literary society of the time and she met constantly Lord John Russell, Lord Brougham, John Stuart Mill, the historian Grote and his wife, and was one of

the few young people asked to the breakfast of the poet Samuel Rogers, where she met many famous people.

When about twenty years of age she began taking great personal interest in numerous philanthropic movements and became interested in the work that led to the foundation of one department of the Society for Promoting Social Service. Among her personal friends were Dante Gabriel Rossetti and his sister Christina, Mr. and Mrs. Mary Howitt, the poet William Allingham and his gifted wife, painter of exquisite water colors, Miss Thackeray, afterwards Lady Richie, George Eliot as well as Ruskin and the Brownings, and she was a friend of Mrs. Julia Pitt, author of "Flemish Interiors" and of Adelaide Proctor, Lady Georgiana Fullerton and Mrs. Augustus Craven, author of "Le Recit d'une Soeur."

Her contact with the splendid work done by the Sisters of Charity and Sisters of Mercy, and the influence of her friendship with Mrs. Atkinson, author of the "Life of Mrs. Aikenhead," drew her towards Catholicism and in 1864 she was received into the Church by Cardinal Wiseman. She knew both Cardinal Manning and Cardinal Newman. In 1867 she married M. Louis Belloc, a French barrister and for the next few years her life was mostly spent in France. Her husband's mother was the translator of "Uncle Tom's Cabin" and his father, M. Louis Belloc, was a celebrated portrait painter. A full-length portrait by him of his wife, one of his children, with the painter himself standing in the background before his easel is now hanging in the Louvre.

Madame Belloc herself wrote a charming book called "La Belle France." Among her other works are "Historic Nuns," published in 1898, "The Flowing Tide," and a volume of poems published as a Protestant in 1850, while fifty years later another collection of her poems was made showing the change wrought by her conversion.

She saw Queen Victoria on the day of the coronation, again fifty years after, and finally as the Queen passed on her way to take part in her second Jubilee after reigning for sixty years. One of the five signatures on the first petition for woman suffrage ever presented to Parliament was that of Madame Belloc.

Statistics of Danish
Catholicism

SOME interesting statistics regarding the Catholic Church in Denmark have just been sent out by the Catholic International Press Agency. We learn that out of 3,500,000 inhabitants there are now approximately 23,000 Catholics in that country. Their spiritual welfare is entrusted to the care of about 70 priests, many of whom are obliged to devote themselves to the work of teaching in the schools. Danish Catholics have 39 parishes or stations at which a priest is located, 45 churches and chapels, 24 primary schools, 12 high schools, 12 hospitals and 10 other charitable institutions such as orphanages and homes for the aged. A translation of the complete Bible into Danish is at present being undertaken under Catholic auspices. This work is of unusual importance since hitherto only the New Testament and certain parts of the Old had been issued in a Danish Catholic edition.